ples and palaces may best be imagined by the reading of the magical buildings described in that much loved book, "Arabian Nights." Today we have but the ruins of this great magnificence, and our story will tell of the great tragedy which converted this city of beauty and art into a pile of ruins.

The palaces of Beersheba were filled with concubines, and all possible luxuries; for being extremely rich, it naturally became a very lascivious city. There was a large stand for musicians; a semi-circular platform with an arch over it, adorned in the most beautiful manner with gold, jewels, alabaster, and other materials, with workmanship of great beauty and art. From this, there extended elaborate porticos in different directions, so that the people of this much varied population might be assembled in different compartments, and thus be grouped as harmoniously as possible. Far in the rear were simple unadorned porticos for the poor. Having in mind this picture of the city and its conditions existing at this time, the reader will be able to visualize the events that follow.

When Jesus entered Beersheba, there were many there who had heard of Him and His works; and some were ready to receive Him, and others to stone Him. Because of this

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opposition, they were ordered by the councillor of the city to enter the prison yard and pass the night there for safety, and wait until the court should convene the next day, when they would be given their instructions. They did so, and when Jesus was taken before the court of politicians the next day and questioned, they were all amazed at the knowledge He displayed; and they were afraid of Him; but Jesus was, as always, kind and quiet, and ever ready with a wise answer; so they allowed Him to remain. He then went about His work; preaching, healing, and doing all manner of miracles, such as He always did, but as quietly and privately as possible, for the space of about 2 months.

For purposes of this feast, which occurred about the time of our New Year, the sacrifice being held at the time of the solstice, there were being driven into the city large herds of wild and ferocious food animals; steers, oxen, bulls, sheep, and others. There were great numbers of them; and they were frightened and angry; bellowing, shaking their heads and stamping their feet, so that all the people were very much alarmed and fled to shelter; the men in charge being on horseback. Jesus had no fear, and when these animals were at the highest pitch of excite-

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ment, He went out among them and stood still. Immediately a great peace and quiet came to them, and they obediently entered the enclosure prepared for them; and all the peopl were amazed at His influence over these maddened creatures, which caused them to become docile and subdued in a moment of time.

These animals not only served for the purpose of the feast, but also for the sacrifice. Their blood at the slaughter was saved and used in the sacrifice, making it unnecessary to kill others for that especial purpose. Their blood was partaken in the raw state by the elders, councillors, and high officials; and this was considered a mark of distinction. The rest of the blood was placed in large brass kettles, of which there were many; and was cooked over fires in the open air until it was congealed; and was finally reduced to a brown powder. This was used with garlic and without salt, to prepare a dish of which every one partook, men, women, and children. With the partaking of this dish, each one, even the children pledged a solemn oath to their ancestors that they would at all times, and in every way, do their best to bring success and plenty to their land and their people, in whatever work should be given them to do. The

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blood of the slaughter was carefully saved that there might be sufficient to last all through the year; thereby furnishing constant suggestion and reminder of their oath that they so solemnly pledged to their forefathers who had passed into the great beyond; that they would strive to do their best for their country and their people.

This feast and sacrifice had been conducted in this manner for thousands of years by their ancestors. These people were not idolaters, and it was generally supposed that the sacrifice had ceased here, but while no animals were actually slain for that purpose, the sacrifice and oath had been continued by this custom of saving the blood of the animals used in the feast.

At the close of the questions and discussions between Jesus and the hierarchy, and when the cattle began to be driven into the city, Jesus after some weeks questioned the hierarchy concerning the sacrifice. He said, "Why do you save the blood of the oxen and other animals for the sacrifice?" The answer was, "Because our forefathers did it before us." He then asked if they did not know that the Father in Heaven required no sacrifice. They scoffed and mocked Him, and would not accept anything He said. Many

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hours were spent in these conferences without result; until the tax was collected, and the time of the sacrifice had arrived. Now Jesus pleaded earnestly with them not to use the blood in this manner for sacrifice to their forefathers; but to pray to the Father in Heaven who needed only spiritual recognition. He said they should use the Lord's Prayer, which had been handed down to them from Abraham and their forefathers. They asked Him to explain to them just how to pray and His answer was: "Remember the covenant my Father gave to Abraham, and make thy prayer in accord with that." Again they scorned Him and continued to carry on the preparations for the sacrifice. Jesus now said to them: "As truly as I and the Father are one, unless you do as I advise, yonder mountain shall be split in twain; and out of it shall come living fire."

On hearing this, the hierarchy were in a dreadful state of fear, because long before, this very event was prophesized by one of their own prophets in their temple; yet still they feared Caesar greatly, should the sacrifice not be carried out; so they were much troubled as to what they should do. Jesus had taught here as elsewhere, "Render unto Caesar the things that belong to Caesar; but

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the soul belongs to God, the Father in Heaven." In their quandary, they decided that this sacrifice was something they must render to Caesar; and so they proceeded to carry it out. Soon the noise of a great earthquake was heard; the earth rocked; temples and palaces were thrown down; the mountain opened up, fire and smoke belched forth from beneath the earth as He had spoken; and great fear and confusion fell upon the people; who ran here and there, shouting and crying out in despair; none knowing what to do, or what more might come upon them. About 300 men were so frightened that they were cast into a state of coma; were supposed to be dead; and all their friends were weeping and wailing, bemoaning their loss; and everything was in a state of panic. The soldiers who had come to the feast, scattered in every direction to their several homes; runners with relays speedily departed to Jerusalem to bring the news to Pontius Pilate; the soldiers guarding the defile fled, and their prisoners escaped; and pandemonium reigned in every direction.

Jesus spoke to those who were grieving over their supposed dead, saying: "Why do you weep? They are only sleeping!" Then He proceeded to restore each and every one

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to consciousness and health. These men were so changed through this experience, that they became, as it were, reborn; with a clearer understanding, so that all became followers of the Master and wished to join in His work. When He left there, every one of them followed Him that they might learn of Him and be permitted to help Him. This great and awful occurrence, as said, had been predicted long before; but the people had refused to receive it. It seems almost impossible for man to receive and believe any prediction or warning that He does not wish to see fulfilled. Most men believe only that which is agreeable to them, as these people did, and hence, "Having ears they hear not, neither do they understand."

The rumors about the crowds who followed Jesus in His No. 6 period, and the wonders of some of His greatest works, had reached Jerusalem through their emissaries, and had put fear in the hearts of the hierarchy; who, knowing of His closer proximity to Judea, supposed He was organizing a revolution to overthrow the government; and this was the cause of the order issued for so many soldiers to gather in Beersheba to await further orders. So many gathered here from all the provinces; south east, south, and south west,

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crowding the city in every direction, causing an unusually large number of food animals to be brought in.

At the feast that followed the sacrifice, it was customary for the people to gather in the large porticos mentioned before; and the rich fed on only the very choicest bits of the meat; gorging themselves again and again as much as possible; for they were so given to indulging the lower senses that they had developed their animal nature almost exclusively. All the meat except these choicest pieces, were sent out to the poor in the other portico; and these people had learned to preserve the meat, so that it kept throughout the year; preventing any lack of food. From time immemorial this had been done and these people depended on it.

After the great tragedy, Jesus did little teaching, for the people would not listen; so He immediately left this place and journeyed on to the Salt Sea; having added to His company the 300 followers who desired to learn from Him, and help spread this truth throughout the land. When they reached the sea, they crossed over by ships to the boot shaped peninsula on the other side. They made use of the boats here on account of the very high and rugged mountains at the south

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end of the sea, which made a long and difficult detour necessary to make the journey by land. It required 7 ships of the size used there, to transport this company across. Reaching the peninsula, Jesus and His apostles rested and fasted.

There were fine fish in this sea, and because there was no fresh water here, Jesus gave the command, and fresh water sprang from the earth. They spent 7 days here (note the large numbers of 7s used), waiting for the appearance of the masters: Hillel, Kaspar, and Lamaas, His old and true friends, who were on the way with a caravan to take them north through the country east of the Jordan valley, where they could travel without danger from Herod; into the plains of Dan, north of the sea of Galilee where His next work was appointed.

These masters are the same ones, we must remember, who furnished a caravan for the escape of the infant Jesus, as well as John, when they fled to Egypt; and also later whenever He needed the help of a caravan. This caravan consisted of the choicest camels, all pure white and what were called "fleet footed camels", because of their great speed; and were valued very highly. Having in their wisdom known just how many would join

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Jesus at Beersheba, they had provided camels for all; and these new disciples were to be sent about, here and there on any errands the Master might desire. They had also brought an ample supply of food of various kinds. They met many as they went north, but no account of this journey has ever been given us, nevertheless in Asia Minor are hidden records of this, which will be brought to light in the near future.

Their camels were so fleet that they reached the plains of Dan in less than a week from the time they left the Salt Sea. The Plains of Dan formed quite a large territory, about the size of one of our larger counties; and was very densely populated with a race of white people. This country is arid today, but at that time it was extremely fertile and covered with luxuriant vegetation.

It was in January when the caravan arrived here, and they found much work to do, since there were so many inhabitants who desired help. Though the people of this jurisdiction were supposed to belong to the tribe of Dan, like other groups in that land, the majority of them were subjects or slaves to the people of the land, having been mostly bought or stolen; and class distinctions were held with great strictness. These subject

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people, though well supplied with material needs to make them comfortable, were yet very unhappy in their minds. Sometime before this they had heard news of one who had appeared, dressed in white, who would point the way to them; for though physical needs were supplied yet were they in great spiritual need, or as they would have expressed it, need "to be upheld by the Holy Ghost."

Thus it was that they were anxiously waiting for the Savior who should come and free them from the bondage of ignorance in which they were held; and so when Jesus drew near with His companions, the message went forth through the land that the Messiah had come; and when they saw Him, they fell down and worshiped before Him. Jesus rebuked them and quoted, "Thou shalt have no other gods before me." Then He said: "I am but as thyself, an instrument in the Father's hands, and have come among you to show you the way. Look thou upon the face of the Holy One through thy soul. See thou the Lord thy God in everything thou doest."

As He had done in other places, He taught that God is in all living things, just as He taught the people in the city of tents, with the symbols of the loaf and the fish. He also

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taught a lesson from the bare and dreary appearance of the ground in the winter, which became covered with beautiful verdure in the spring; when this one life manifested into expression; filling all the earth with joy and beauty. Thus did He compare and teach, and after that He healed all who came to Him, both man and beast.

Word went forth to the King of the House of Dan, that the Messiah had come; and forthwith Jesus and His company were brought before the hierarchy of the House of Dan; where the feast still reigned; the same feast that was held in Beersheba; for this feast lasted not only for a day or a week, but often from 4 to 6 weeks.

Coming before the hierarchy, Jesus was scorned as in Beersheba, and they would have stoned Him, but for the fact that some knew He had been prophesized by their own prophets, and these counseled so strongly against it. The prophesy had been, that when He came, the golden altar set up by Jeroboam would be split in twain; and the calf of gold be thrown down; and those who worshiped at the altar would be scattered to the 4 winds of the earth; their land be wasted; and they would be a nation no more; if they did not cease from their idolatry and licentiousness.

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They willed to stone Him, but they were afraid, since some knew of the warning; and counseled against any violence or scourging; for the prophesy had declared that this terrible thing would come when one should come among them dressed in white; thus indicating that Jesus might be the one; and since this prophesy had come from one of their own prophets at this very altar; it would be better not to do any violence; and it furthermore stated that this one in white, would lay the city in ruins.

Notwithstanding this warning, they mocked Him again, saying: "If thou be the son of God and hast power to split this altar in twain, why dost thou not do it?"

His answer was: "I came to give the warning, that thou mayest know that the time hath come; so that thou shalt no longer bow down to graven images, but shalt love thy neighbor as thyself; and look unto Holy Spirit; and cease thy collection of wealth and concubines; and if thou dost not do this, in 7 days from this day, the angel Gabriel will appear before you and your golden altar will be split in twain, and the House of Dan crumble into dust. Remember! I have spoken!"

Straight away after this warning, Jesus

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and His followers left the House of Dan, and shook the dust off their feet, and moved north and east towards Damascus; and as soon as He had left the city, the round of feasting and merriment increased; and they celebrated with more enthusiasm than ever; thus defying the prophesy and the warning.

When the morning of the 7th day dawned, the entire tribe, with the King and all the leaders in state, or religion, assembled around the altar to make this the greatest day of all; and prove false the great pretender who had promised their destruction. This was to be the day of all days in feasting, merriment, lasciviousness, and idolatry of the age long feast; and when they were in the very height of the orgy, the loud blast of a trumpet burst on their ears; paralyzing them with terror. Gabriel then appeared; fire and smoke arose from the altar; the earth trembled and shook; temples and palaces were hurled into ruins; the altar was split in twain; and the idols cast down. Many were killed, and the rest fled in fear and terror, and were scattered all over the country; and became wanderers on the face of the earth.

No man was brave enough to enter the city afterwards, and so it remains the same today. The once fertile land became a desert,

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remaining so; and the House of Dan was no more. Those who had the understanding of God in their hearts, and these were mostly if not entirely among the slaves; spoke love and helpfulness to the panic stricken people; but little help could be given. We have heard many ideas concerning the blowing of Gabriel's trumpet at the "last day," and in this great event we find the explanation of its meaning; and we may learn by analogy, that to each person, and to each nation, and to each race, there will come a last day, when the trumpet of destiny will blow, the chapter be closed, and the opportunity past.

The city of Dan was famous among all people for its magnificence and costliness. It was surrounded by a strong wall about 50 feet high. After its sudden collapse, it remained a forbidden city through all the centuries; all men fearing to enter its confines. The country became a desert, sandstorms brought the sands against and over this wall, until its place was hidden and forgotten; and today is supposed to be a mountain. Some day its treasures of wealth and the images of gold with the split altar, will be revealed.

So it was that the word of God spoken by

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a prophet has been fulfilled; for people, land, and city are no more.

As Jesus traveled on, the knowledge of His power and the works He had done grew apace behind Him, and also before Him. This was the beginning of the still greater unrest of Pontius Pilate, and the spread of the accusation that the "Man of Galilee," was again collecting a vast army; and this was the source of much of the fear and hate of the hierarchy of Jerusalem, who feared a like fate for their temple and people.

Be it remembered by the reader, that when the kingdom was divided, Rheoboam erected altars in Sheckem and Dan, placing a calf of gold on each, in order to draw the hearts of the people away from the altar in Jerusalem; and it was thought that a Galilean would not be likely to destroy Dan and spare Jerusalem; hence fear filled the hearts of all the hierarchy. Since this was one of the 3 greatest altars of worship among the Jews; this was a national calamity, and not local as others might be considered.

When Jesus left Dan, a large concourse of those who had accepted his teachings followed Him; so that when He neared Damascus, and the inhabitants saw Him approaching with this multitude, they were demoralized,

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thinking He was coming to overthrow the city; for Saul of Tarsus had just lately been there collecting the tax; and following out the instructions of Jesus to carry the news of His work and teaching, had told them among other things, of the great destruction at Beersheba; and they had also heard of the fears of Herod and Pontius Pilate that Jesus was fomenting a revolution to overthrow their power, so these people were in a panic when they saw Him approach with what they feared was an army. They immediately ordered all the gates of the city closed to Him, so that He of necessity encamped outside the walls. This wall extended all around the city, and was about 25 feet high with many gates. Some were small for the use of foot passengers, and others large enough to permit the entrance of all kinds of vehicles and loaded camels, and for each gate there was a keeper.

This city of Damascus is one of the very oldest known, being a place of importance at the very dawn of history. Josephus claims that it was founded by Uz, placing it before the time of Job, since Job lived in the land of Uz; and no one can give even an approximate date of the time when Job lived, so far back into antiquity does it extend, supposedly at least 25,000 years. Many times has this

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city been conquered and re-conquered; and its people carried away into captivity and replaced by others; so that its population has always been of very mixed peoples and races. At this time many were Jews. This was the home of Abraham's steward Eliezer; and also of Naaman, whose healing prefigured and symbolized the coming and work of Jesus. Thus it is that this city has seen the rise, progress, and decay of many of the great nations, civilizations, and religions of the past; among which were Babylon, Assyria, Greece, and Rome.

Its streets have been trodden by the world's greatest warriors and rulers, such as Alexander the Great, Xerxes, and in fact all the greatest war heroes of those ancient times; and if the stones in her walls could speak, many a tale they could unfold of thrilling interest. Most of the conquerors of that ancient world have ruled over her, one after another; so that it has been possible for her to have had the best of all civilizations of ancient times, had she improved her opportunities. To have had such an important place in history, her location was necessarily at a pivotal spot, and well situated. In this we see that she was the central point of travel to and from every direction; so that all car-

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avans passed through that land on the way between Asia Minor, Babylon, Egypt, Palestine, Syria, Ninevah, and all other points.

Just west of the city, were the foot hills of the Anti-Lebanion Mts., a range extending north and south for a long distance, even to Asia Minor, part of which was very high, as mountains were in that land; being from 4,000 to 5,000 feet high, while Damascus itself had about 2,000 feet elevation, giving it a very favorable climate. From a wild and deep gorge, reaching through these mountains all the way from the west side, came the Barada river on which the city was built, furnishing abundant water for all purposes, and which from very ancient times has been piped into all the houses. The city was about a mile from the outlet of the gorge. Extending for long distances eastward from the mountains, was a large and fertile plain crossed by many rivers. The architecture of Damascus was of the Moslem style, hence round in construction, and very attractive when seen from a distance. At regular intervals around the walls were minarets which relieved its sameness. The view from the crest of the mountains, extending over the city and the wide plain, was famous as being of rare beauty and grandeur. In far ancient

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times, the buildings of Damascus were made after the specifications laid down by Moses; and later buildings followed the measurements given by Isaiah. After the Council of Nice, the temples were converted into churches.

This was a famous mercantile city, for the many caravans passing to and fro in every direction, traded here and bought supplies; hence she was always a busy mart, known all over the world; and much wealth passed through her coffers. West of the Anti-Lebanion range was a large and fertile valley reaching to Asia Minor, called the Valley of Lebanion. In this valley was the caravan route to the north; the upper end being the gateway to Asia Minor and all the countries north and west, including all Europe.

West of this valley was the Lebanion range, and this valley between the two ranges contained about 60,000 sq. mi., was shaped like a horse-shoe, well watered, and covered with vegetation and crops of all kinds. The mountains were no other than the far famed "Mountains of Lebanon," whose choice cedars furnished the finest building material for the whole world. From them were made the ships for Tyre and the timbers for Solomon's Temple. Both ranges

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were covered with these firs in perennial green, and all this beautiful land belonged to Syria. Through the mountains were passes in various places, so that travelers could go anywhere.

Though there were many Jews in Damascus at this time, yet it did not come under the jurisdiction of Palestine, but belonged entirely to Rome; so that it was the duty of Saul of Tarsus alone to collect the tax; hence he had just lately been there, and thus had spread the story of the doings of the "Man of Galilee."

Returning to our story of Jesus and His companions who were camping outside the walls, we find that He was spending the time in teaching and helping the large crowd of people who had followed Him from the Plains of Dan. Some few came out of the city to listen and find out what He taught, and what was His purpose in coming. In due time, which was 7 days, runners and refugees came from Dan, bringing the news of the destruction of that city, and that greatly increased the terror of the people, who had at His first appearance, offered Him all kinds of treasure, gold, jewels, horses, and any thing he desired, if He would only go away and leave them in peace. He declared

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that He wished no treasure, and that it was not His purpose to injure them.

In 7 days after they had received the news of the destruction of Dan, they invited Jesus and the 3 wise men to enter the city for a conference with their wise men. Some in this city had been pupils of the 3 masters, and they counseled that nothing but good could come from them, so that the fear was in a slight measure abated, just enough to make them willing to have the 4 come inside the city for examination. Besides this, those who had gone out to inspect, found no indications of evil intentions. Thus it was that the 4 masters entered the city to report to the wise men of Damascus, as they had been directed.

When asked His purpose in coming among them, Jesus told them that he did not come to destroy the city, that the mission of destruction given Him by the Father had been accomplished; so they could listen to His words and follow Him; that He came to tell them the story of the White Messiah, and give His message, and that if the people of Dan had listened to Him, the city might have continued forever. Their question was: "Why tarry Ye here? What have Ye to do with us?" Jesus answered, "I am about My

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Master's business; I have nought to do with ye, except ye will partake of the bread of life which the Master on High has offered to you."

They then asked: "What is the bread of life, and where will we find this bread of life? From whence comes this bread of life?" Jesus answered, "It is the breath, the smell, the spirit that dwelleth within." Then He taught them about their 7 senses, through which they might learn and know these things. He then began to teach them the wrongs of their self debauchery through the great quantity of wine they made; and which they kept through such long periods of time, that it became so strong that its use debased them. They had great fields outside the city, of immense vats of wine; many of which had been standing for generations. Jesus pointed to these and said: "My Father giveth this, and through all the many generations since this place was founded, the people have become more and more debauched through the wine; changing to evil the gifts of the Father which He intended for the help and benefit of man. Look out on the fields and see the innumerable vats of this wine, much of it of great age and power to debauch, if not properly used. Some vats are near burst-

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ing, because of the great age of the wine. Thou who art wise in the making of rare wine, know and understand well, that the same grapes which give food and comfort, may be converted into sour vinegar. You think you know, but I say you do not know as much as the eye of yonder raven, about how to bring thyself into perfect accord with the Father. It can not be accomplished by vain repetitions of words, and loud lamentations; but only in the secret soul can these things be done."

They then said to Him, "What manner of man are you that you shall tell us this?" He said, "I am appointed to be a teacher, to sow the seeds in the Father's vineyard." They ask, "Where is the Father's vineyard?" "In the hearts of men," He answered. "And it is His business to gather the weeds which are drawing out the sap from the vines." They then ask, "Why do you speak to us in parables? Why not from man to man?" The answer was: "I came not to speak to you in words, but in parables; and unless I give you parables of things such as you have knowledge of, you could not understand. A wise keeper knows how to care for the vines, but you who set yourselves before the people to collect the tax

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and teach them salvation, do not know one iota about the Father."

Then He caused a light to shine all around Him, that all might see; so that they might know what manner of man He was, and listen to His words. They decided not to scourge Him; but again, as upon His first coming, offered Him gold and treasure of any kind He desired, if He would only depart in peace and do them no harm. He refused their treasure, and told them that this thing did not come from Him, but that He must do the work He was appointed to do. He then advised them to tear up part of their vines, and plant other foods that there might be plenty; and not to keep the wine until it was old and made the people drunk; but to turn the grapes into food stuffs. They wanted Him to show His power by bursting one of the vats of old wine. He would not do this, but advised them to keep such wine as they had, and apply it to proper use; making less in future.

Jesus remained in Damascus a month from the time He reached there, teaching, healing, and helping these people; and many became His followers, so that this city became a great Christian center for many years, until they were all massacred by the

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Turks, and their city burned.

There is no doubt that among their possessions thus destroyed, were writings of the early fathers, accounts of the work of the Master in Syria, and the destruction of the city and Plains of Dan. So strong did they become in the early Christian centuries, that several from this city were numbered among the members of that famous Council of Nice, which decided so much for the religious thought of the world. At the end of the month Jesus left secretly at night, as He did at Joppa, that no one might know where He went, taking with Him the same companions as on the former occasion; with the addition of the 3 wise men only.

When Jesus and His companions reached Damascus after leaving Dan, the camels were returned with their care-takers to the place from which they had been brought, so that from now on, all must travel on foot. It was now at the time of the spring equinox, and the next point desired to be reached was a place on the western side of the Anti-Lebanion Mts. south of the latitude of Damascus. He could have reached there by taking the southern route through the wide pass between the mountains, but that road led through a portion of the territory of

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Dan, and Jesus did not wish to enter that country again; so he chose the road through the canyon of the Barada river which passed directly through the mountains from east to west. The large and valuable traffic from caravans to and from Antioch and Asia Minor, made it necessary that this road should be passable at all times of the year. It was well built, and was called a "Roman" road, because Rome always saw to it that it was kept in order for her armies to pass rapidly through. It was steep in places, but nevertheless was a fine road, running along the banks of the river all the way. Because of the depth and wildness of the gorge, the beauty and luxuriousness of the vegetation on the mountain-sides, the many picturesque water-falls, and the rushing river at the base, this was a very attractive highway for travellers; especially those who passed long days on the desert.

The western end of the canyon was reached in 2 days, and then they turned south until they came to a place called Nicenbria (Ne-a-bria). This place was situated high up on the western slope of the mountains, which from its character might be termed a summer camp; and from its use, might be called either an inn, or a health resort, or

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both. This inn or camp was kept by Publicans, and was open to, and occupied by all kinds of people, young and old, of every country, class and race. In this place differences of every kind were laid aside, and all dwelt in peace and harmony, because this place was free to all alike; open as a government park would be.

The Publicans had large houses or inns for the accommodation of great numbers of people, and extensive enclosures for animals; so that an army could find abundant accommodations here. Besides these, there were many small and simple houses, cabins, or hamlets by the way; constructed in simple rustic style from the material that lay at hand, for those who desired greater privacy than the large inns afforded. There were also many places prepared for tents, for many travelers preferred to live in their own tents; so it was that all could be comfortable in their own way, and their needs were looked after by the Publicans.

At various places around the camp, were fine mineral springs of great health value. The view was a never ending source of delight. The valley extended in every direction, but its greatest length was from east of north to west of south, and as far as the eye

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could reach, was most beautiful in its rich spring verdure, and full blossoming orchards at this time. The valley was filled with little houses, each one in the center of its own small plot of ground. Along the streams which threaded their way all over the valley in every direction, were lumber mills run by water power, where the far famed cedars were made ready for use. In the midst of all these, could be seen the people engaged in their various occupations. This picture of peace and plenty was framed by the mountains, now called Lebanon and this picture was never tiring to the beholder, adding much to the charm of the place, and thus contributed to its power to heal, for the mind, as well as the body was brought into harmony.

The Publicans had also prepared porticos under which the people could gather together and loaf, or rest, or talk, and enjoy the beautiful view and the fine invigorating air. These porticos were merely large spaces covered over with rustic roofs which sheltered from sun or rain. Because of the high elevation, the air was very pure and strength giving; and this added to the medicinal qualities of the springs, the beautiful view of bring pleasure to the mind, and the conditions of

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peace and harmony that always prevailed, caused this place to be much sought by those needing health. These qualities also made it very desirable as a place of rest for caravans, and large numbers of these were always coming and going, and they often left those who had been taken ill on the way, that they might receive the benefit of these conditions.

While the movements of Jesus were not known to the people in general, there were wise men throughout the country who could follow Him by the movements of the stars, and by other higher knowledge; and these had passed the word along to a very few, mostly to the greatest sufferers who found no relief elsewhere; that they might be here at this time and receive of His healing blessing.

The learned ones throughout the land, and the 72 Jesus had sent out in His No. 6 period, had thus sent a goodly number of these "Incurables," so that when Jesus came here, there was a city of these sufferers alone, waiting for His coming; hence His company was given a warm welcome by all. Jesus Himself did not enter the city at once, but turned aside with the wise men to a cave, where they spent 3 days in secret meditation and prayer, having no food except milk and

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honey, which were brought to them every morning by a special messenger.

There were not only 3 wise men with Jesus now, but 4, because He had been joined here by Matthias from the Jacobean School of the Prophets on Mt. Liseyan, who had instructed Jesus in the higher knowledge of the stars while He was there. Matthias, knowing by the stars when and where to come, had journeyed from Mt. Liseyan that he might join the Master here, and assist in the great work just ahead where his help would be needed.

When Jesus and the wise men turned aside to this cave, He sent the apostles, disciples, and 24 messengers ahead into the city, that they might in this place of peace and faith, learn to do the work they were to do when He should not be with them; for He knew His time was short; and that here they could do much good, where the conditions were good; and through this work gain self confidence that would prepare them for the work under less favored conditions. The great faith and expectation of those who had come here for healing, was a most powerful factor to bring them success in their work, and thus build up their own faith and powers.

Besides Matthias and those who came for

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healing, Mary had also come to meet Jesus, bringing with her His youngest brother, Seth, meaning complete. Jesus had visited her in spirit, and talked with her and told her to be here at this time, and so she came.

The meditation and communion in the cave lasting 3 days, at the end of that time all entered Nicenebria; but Jesus went privately to the hamlet occupied by Mary; and there He remained in secret converse with her as to the work He had done in the past, and the work now before Him; in the intimate manner of mother and son, who are close in spirit. This communion with Mary lasted 2 days and nights; and on the morning of the 3d day, Jesus joined His followers in their morning service of prayer, preaching and healing.

Nearly all the people attended this meeting except those who could not receive "The Man of Galilee." All those who had come for healing were there waiting and ready. Jesus found that each and every one of the apostles had done splendid work, and the result was very satisfactory to Him. Jesus Himself now taught these waiting people that disease and sin is death; but that the divine love of the Father is everlasting life. He taught them to have faith in God, and ask Him to heal them. Many had not

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sufficient faith, but they tried to come closer to the Master that they might more readily receive His help; and some who were unable to walk, crawled to Him; and some not able even to crawl, were borne to Him on litters.

He said to them, "Why did you not have faith to seek and obtain this healing?" Then He commanded them to get up and walk and they did so, hundreds of them. Some of these had been waiting long to get healing, but had not sufficient faith to receive it. Jesus then taught that the body is nothing, but that God is all.

Thirty days were occupied in the trip from Damascus and the work in Nicenebria, and then Jesus prepared to continue His journey. This time He told only the 12 and the wise men, that He would start when the cock crew at midnight, and they must be ready. In the morning when He could not be found, there was much grief among the people. The 24 ambassadors enquired where he was and Mary said, "He is about His Father's business." After waiting a short while for His return, they departed on their several ways to their own countries, to report to the rulers who had sent them out, for it was now time for their return. They had followed Jesus, listening to His words and seeing His

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great works so long, that all were now His disciples, and carried the teachings He had given them to their various countries; so that through them their 12 nations, widely separated, were given the opportunity through knowledge, to accept the great truths Jesus gave to the world.

If the reader will notice the oft recurring use of 3, 7 and 12, a deeper meaning of each incident will be revealed. Not only are these numbers pregnant with inner meaning, but also the 4 which refers to the 4 square foundation of truth laid down by the great Master.

Many of these people left in Nicenebria were not satisfied, so anxious were they for more truth; and they grieved sorely; so that Mary with Joseph and Nathaniel, remained for 2 months longer; thus making their time of instruction 3 months in all or a complete trinity. All this time they spent in healing and bringing them into the knowledge of truth, and at the end of this 3 months' stay at this place, these 3 with the lad, departed for Nazareth, after completing the works of love and mercy which Jesus had left behind.

In commemoration of the great work of Jesus here, and His sacred meditation and communion with the 4 in the cave, this place

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has always been held sacred as a holy place; and so, later, a monastery was built here where any one should be welcomed and freely entertained for a limited time for healing, or rest, or religious meditation; or if they wish they can enter for life, without regard to sect, or creed, or race; and thus it is open to this day.

On leaving Nicenebria, Jesus took neither food nor drink, and all were clad in white linen, with sandals on their feet, and with no covering on the head. There was no need to carry provisions, for the road to Antioch, the next point He wished to reach, lay through this fertile valley of Lebanion we enjoyed looking at while in Nicenebria, and since it was filled with the homes of happy people, living near together with abundance of life's needs, His wants were well supplied.

It may be noted that in that day, religious teachers were hospitably entertained, and their wants provided for by the people every where along the way of travel, just as was done in America in the early days; and whenever Jesus had a journey of days or was always supplied at the last place with abundance to last until a new source of supply was reached; hence the direction to His

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disciples not to burden themselves with food when they went out to teach.

Because of this beautiful custom, the Master never lacked. They now traveled towards the north through this fertile valley, full of kindly people; and on through the valley of the Orantes River, which flows north and then west into the sea; where in the harbor at its mouth the beautiful city of Antioch was located.

Though this land was very fertile, and all had plenty in comforts, none could have fine homes or other pleasant things, for the surplus was always taken for tax, so that none could hope to accumulate wealth.

The center of the Lebanion valley was in the shape of a bowl, and many streams issued from the mountains and flowed into one place, forming a lake. The rivers around Damascus all flowed east and emptied into lakes which became morasses in the dry season. This lake in the Lebanion valley has an outlet in an under-ground river which carries its water to the sea, so that it is always fresh and sweet. The products of this valley were very varied. All kinds of grains, vegetables, fruits, flax, hops, and all other things grown in this climate were found here in abundance, besides domestic ani-

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mals, fowls, and every thing pertaining to the farm.

The people were industrious, and the women made linen from the flax, baskets from the hop vines, and many other things, besides caring for the crops and fruits that they might be preserved through the year. These people having no wealth or education, considered themselves to be a lower class, and so were always ready to do homage to those of wealth and learning. Recognizing that Judas Iscariot was from the people of wealth and learning, the aristocracy, they wanted to bow down and serve him, but he said: "No! I am only as these others. Long ago I gave up any claim to any superiority of caste, and I am no more than my brother."

Jesus then taught them that the noblest work that man can do is to produce from the earth that which will conduce to man's sustenance, comfort, and happiness; and that to work with the hands was most honorable; hence they were not inferior to any class, but that farmers are God's chosen people. These people were all peace loving and lived in a simple, industrious, wholesome manner, so there was little sickness, hence almost no work of healing, so He did

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not tarry except at the noon hour of rest, and at night. So it was that at noon and evening these people crowded around Him every where to learn His great truths of their oneness with the Father, their son-ship to Him, and their brotherhood to each other.

These people treated them with great love and kindness everywhere; anointing their feet and making them comfortable in every way. Jesus compared them to the vine, because they gave out the fragrance of a good life and good servitude; and taught them that for their toil they would receive benefit hereafter; that their labor was a vintage to feed the inner man, and keep the soul and body in unity; and when their souls should leave the body, they would receive credit as laborers in the Master's vineyard.

He also taught that their labor with their hands did not place them by comparison in a low cast, but that they were working with the Father, because they were bringing into perfect condition the gifts of the Father for man's sustenance and welfare; and that the Father in Heaven would reward them; and that He would not have them be, or feel, as slaves; but as His chosen ones.

The land in this large and fertile valley had belonged to priests from time immemo-

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rial, and hence had been allotted to farmers in small plots. It was originally held by Elijah, and handed down from him; and since then had been held by priests of all kinds, Jewish, Alexandrian, and Roman.

In the leisurely way of marching by day, with a long rest at noon filled with teaching; and another session of teaching every evening, often until very late hours; Jesus reached the northern pass of the valley in 8 days. On a pinnacle of the mountains were portals which must be passed by all who should travel from the valley to Antioch or vice versa; and keepers were stationed here to guard this pass; for a conflict with Syria was expected at any time; so all were alert and watchful. Having had little rest on the way because of the time spent in teaching, they finished the climb and then stopped 2 days at the portals and rested that they might be better prepared for the difficult experiences before them. While this journey through the valley had been very uneventful, because of the character of the people and the fact that Saul had brought word of His coming all along the way, so that the people were partly ready for Him; yet nevertheless it was productive of much good through the teaching given.

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After the rest, they left the pass and came into a country which was deeply wooded, well watered, and sparsely settled, with many waterfalls amidst a luxuriant tangled vegetation. They found guards stationed all through these woods to give warning of the approach of any enemy. These guards stopped them many times and questioned them, on account of the feeling that war was brooding between Antioch and Syria. The coming of Jesus, as mentioned, had been heralded by Saul, who had told the people in the city that Jesus was marching towards Antioch with a vast army; and this had raised great excitement and anticipation of trouble, since it was well known to Saul that He was a man of great power.

His chagrin at the appearance of only Jesus and his 16 companions was great; and he declared that the army must be hidden some-where in order to take them by surprise, and accomplish some great feat. Knowing the great power of Jesus, he felt very insecure; and had prepared a vast army to defend the city; so that he was in a very ludicrous position; and insisted there must be some kind of a plot, and a hidden army somewhere to carry it out. In order to discover this, he put Jesus and the apostles

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to severe inquisitorial torture of all kinds, to force them to tell.

Not getting results from this, he put Jesus in prison; but when he went with others of the hierarchy to see Him, the cell was empty though everything was in perfect order. They were violently angry, and were going to behead the guards for their neglect in permitting Him to escape; but while they were angrily accusing the guards, Jesus suddenly appeared amongst them, telling them not to harm the guards, for they had nothing to do with it; and said that if they would give Him 3 minutes time, they would find Him in the cell again. Then He said to Saul, "Have you not seen enough of My Power not to blame the guards in this manner?" Saul hung his head a moment or two and when he looked up, Jesus had disappeared, and they found Him in His cell as He had promised.

Saul then said that there was no use putting such a man in jail, for no jail could hold Him. Jesus then proposed to go with him to the gate of the pass, and prove that He had no army. The other rulers said that Jesus could hypnotize Saul, so they too would go and prove this thing. They did so, and when they reached the portals, and from

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the crest could see all over the valley that no army was hidden there, they returned to the city and allowed Him to enter and prepare to sail to Galicia which He had told them was His intention.

Here Jesus desired to send the 12 apostles back to Palestine to continue the work there without His help, while He traveled farther on as He had planned. All were willing save Judas, Andrew, and Simon Peter. These begged that they might go with Him as far as Galicia, and, teaching throughout all the provinces of Asia Minor, make their way afterward to Jerusalem and join the others at the time appointed. Jesus agreed to this, so that the 9 set sail from Antioch for a port at the mouth of the Kishon River near Mt. Carmel where they wished to stop for a time. All were to do as much work as they could, and meet in Bethlehem in time for the next, or 30th birthday of Jesus. Thus they went their separate ways when the 3 left Jesus at Galicia, not to meet for many months; but ere they parted, Jesus taught them many secrets of healing, which they were not permitted to give out.

The city of Antioch at the time Jesus and His apostles went there, was far beyond in richness and beauty, any thing our wildest

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fancy can picture in this day. The streets were of marble, the houses mostly of alabaster, trimmed with gold, and some times having roofs of gold, so that the whole city appeared like a page out of fairy-land. There were some of the finest temples here in all the world; built of the most splendid and costly materials; and decorated with gold and jewels of great beauty and dazzling brilliancy; so that their magnificence cannot be described. The richest materials of all kinds to be found anywhere, were used in their construction; and the greatest talent in every line of workmanship that the entire world afforded had contributed to its beauty.

Antioch was a metropolitan city, and each group of people had a separate portion assigned to it; and the buildings in each part were fashioned after the style of architecture and ornamentation of their own native land; so that this city was composed of a number of smaller cities, each one of which placed the visitor in a different land, as it were, with all the characteristics, customs and people of that land; so that a visit through Antioch was like unto a trip around the world, making it exceedingly attractive to all people.

The magnificent temples, filling the be-

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holder with awe and wonder, contained many idols of the greatest beauty and skill in workmanship. The Jewish temple contained the figures of the bull, Diana, and many other idols. Almost every kind of idol was found in the Roman temples, for they derived their worship from any and every source, so it was that all, both Jewish and Roman, were idol worshippers; having forgotten the teachings of all the wise ones throughout the ages before them, that there is ONE God, and ONE only.

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CHAPTER IX

Number 9

We have seen that before Jesus was permitted to enter the city proper, He and the apostles were persecuted and tortured in every cruel way; for no cause, but only for the purpose of forcing a confession from them concerning something of which they were not guilty; or in other words to make them give false testimony. When they were finally permitted to enter the city, Jesus was stoned in the Jewish temple, and also scourged in the Roman temple, until His back was covered with great welts, and the blood streamed over His body. Thus did the Master suffer that He might bring the true knowledge of God to a world which had forgotten Him, and debauched His truth. In this manner did the entrance into Antioch, mark the beginning of His crucifixion, which was to continue until it reached its culmination on Calvary.

So it is that we now enter His No. 9 period.

As our record from now on covers this

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period in the life of the Master, we will find it indicated often in the events through which He will pass, and we have found how severely He suffered in the entrance to this number. In the 9 (3x3) apostles, who went south, in the 3 (root of 9), who went north, we find this number shown. Jesus with the 4 masters, going to the place of holy meditation and prayer, and there joining 4 additional masters, gives us the 9 masters who were to work together.

Another number expression comes from the 4 who came with Jesus, indicating His 4 square foundation built on the plane of man, while He is the 1, the Christ; and the complete 8 masters show this 4 square foundation perfected on the spiritual plane, by which man may build to heights unscaled. Knowing the great heights to be reached by a true 9, will bring joy and patience in the suffering, just as Jesus lost no time bewailing His sufferings belonging to this period. No. 9 is always known as the number of crucifixion, carrying with it, and belonging to, spirituality. This is the key to many a sad and sorrowful life, where the individual who has reached this lesson which all must master in time, passes through much sorrow and pain, seemingly so undeserved; while

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others less advanced and hence with lower numbers, find life far more easy and pleasant without seeming cause. Not knowing that each one must learn all lessons, brings discontent and sometimes rebellion towards God; but knowledge makes lighter every burden man carries. Because of this deep and mystic meaning of 9, it is most important that No. 9 people bear their crosses bravely, and rise above the troubled conditions; for a No. 9 who lives in the sense life, goes to the lower end of the No. 9 scale; and their condition is sad indeed, being opposite to the place in which they belong.

Having received permission to leave Antioch after his sufferings at this place, Jesus with the 7 companions, making 8 complete, left Antioch in a small boat for Galicia, which was on His way to the sacred Mt. Taurus. This was just a small symbol of the ending of the No. 8 period just closed; or we might say it marked the transition period since one boat carried 9 in one direction towards the land in which His No. 9 work would culminate, and the 8 went away, or in another direction.

In Galicia, He found a city of small population, but it was crowded with many people from all over Asia Minor: Galatians, Ephe-

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sians, Phillippians, and others who, through Saul, knew of His coming and had gathered to meet Him. Some were antagonistic, and wished to stone Him, some were merely curious, while others came for help and wisdom.

As we have seen in our earlier records, Jesus Himself had passed through this land on His way to Greece, teaching in the more important places; and since then the 72 disciples sent out by Jesus in His No. 6 period, had also, at least part of them, taught here; and some of the people had been present and heard Jesus preach in other places; and had brought home reports of His wonderful work, so that the crowds were great.

Those who wished to stone Him prevailed on the Governor not to let Him land; but this ruler deemed it wise to let one so famous enter the city and be put under test for the works which He was purported to do; so he straightway sent for Jesus to appear before Him. When Jesus thus presented Himself to the Governor, the great light shone about Him, so that all could see that He was not as other men. He was questioned by the Governor and his officials, and then given permission to stay in the city with His

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followers as long as He created no antagonism and made no disturbance, departing in peace when He left. Upon the rendering of this decision, Jesus and His followers went into the home of a Jewish high priest who had been hoping to have Him come; for having been a pupil of Lamaas, he had much of the true wisdom, and desired more, since he was a very wise astrologer and a sincere man. He therefore was glad, rejoicing that he could have the honor to entertain such guests; hence he provided for them every comfort hospitality could suggest. Their feet were washed and anointed, and all that they desired of food and drink were prepared for them, besides fresh linen and all other comforts.

In this place Jesus had the experience of saving another young woman who was being persecuted as Mary Magdalen had been. He taught that those who criticized and scorned the scarlet woman, would find all such manner of things in themselves; and that they should look to higher things. He did much healing here of many diseases, some of which were of the most loathsome kinds; so that the news went abroad all over the city, that great sufferers; and from all parts they gathered to listen to His teachings on the

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open street; and many from all over the provinces who had gathered there to meet Him, received His blessings. Here He taught again the parables of the wheat and the tares; and also of the sower who went forth to sow, and some seeds fell by the wayside, and some brought a bountiful harvest; as recorded in Matt. 13.

His teaching in this place lasted 8 days and nights, and when He preached on the Jewish Sabbath, he was stoned as in Antioch, for it incensed the Jews greatly that one of their own race should break their rules concerning this day, by going about healing and doing good. When he went into the Roman temple on Sunday, which from time immemorial had been kept by all races, who regarded the Sun as the giver of physical life, health, food, etc., He was scourged; and again was His back covered with great welts from which the blood streamed down; but He answered back no word. The kind high priest cared for His comfort in this also, as in every other way.

Jesus was asked, "Why do you heal on both the Jewish and Roman days?" He answered: "No days belong to man, each day belongs to God. Though the Romans and Jews and every kind gave one day for

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religion, yet none kept the true God-religion, because all worship man more than true spirit."

Then He taught them to discern the difference between the worship of the One Great Spirit, and the idols they held sacred. He said: "The Romans worship Diana, and the Jews the holy Ark, and both are equally idol worship; and each one using idols in this blasphemy, forget the One Master of All."

The silversmiths wanted to scourge Him out of the city because He was interfering with their gain in making the beautiful figures in gold and silver; but because of Judas, they were afraid, for all knew that an army and come back and punish them. Jesus was therefore allowed to depart in peace, having done much work here. He had prophesied that the time was not far distant when their idols would be shattered, which truly came to pass.

Leaving here, Jesus proceeded up the coast to a small place called Pheone, where He was met by men with white asses to ride, and all necessary provisions for a long stay. These were to carry Him and the wise men to the holy place of resort at the top of Mt. Taurus, the highest mountain of the Taurus range.

The 3 apostles, Simon Peter, Andrew, and

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Judas Iscariot, left Him here and journeyed on to do the work they had chosen to do, until the day they should again join the Master in Bethlehem at the time of his 30th birthday. These 3 traveled in this work all through every province of Asia Minor. As they journeyed from one city to another they would separate, taking different routes in order to reach more people in the rural districts, meeting again each time in the next city, and there teaching together. In this way they reached with their truth the greater part of the population as they continued on in this manner until about Dec. 1 when they returned to Antioch and sailed for Judea.

They taught all these people that Jesus would come again and teach them; coming in a cloud, and appearing to them in the same manner as did their ancestors; for in that day, a majority of the people were clairvoyant; and could see those who came in an astral body as their ancestors had done; and also those from somewhere in the physical world, as in the case of the Yogi before mentioned, who came from India to Alaska at the need of his pupil; and also as in the case of some of our own western people, as when a well beloved rector of a church in one of our Pacific coast cities returned to his

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family during supposed sleep in a New York hospital; was seen and conversed with by them, and satisfied himself concerning their well being, thus bringing his mind into peace and harmony and hastening his recovery.

The apostles prophesied to these people also that great tribulations would come to them, and begged them to repent while it was yet time, for the ways of the Lord are peculiar and divers. They taught them thus: "Repent! Lift up your hearts and ask God for wisdom. Seek the kingdom within." They spent a little time working together in the cities, in periods varying from one night to a week at a place, always leaving by different routes after having appointed the next meeting place.

Judas, being of the wealthy and highly educated class, spoke many languages so that he could make the people understand better than the others, and in the cities acted, we might say, as interpreter. Besides this, he had great powers of eloquence, so that he received great ovations all the way even more than the others, since all understood him and were greatly surprised and pleased because of this. No Jew refused him money, but no where in the Bible records was it shown that he was a teacher. Not only was he a fine

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teacher and linguist, but he was also a wonderful sculptor, and besides these gifts, he wrote on many tablets which were scattered everywhere, and some remain to this day.

Simon Peter did most of the healing.

In these 3 we find that Judas represented intellect, which has ever been found, even in the history of nations, to bring a great fall if not united with an equal or greater spirituality. The two are necessary, and when working in harmony, express great power. Andrew stands for reason, which makes the perfect balance between intellect and soul; and Simon Peter represents the soul or spiritual, and thus it may be seen that by working together, these 3 brought a most completely expressed three-fold message to these people. Thus it was that they had a wonderful harvest.

They also cautioned these people to be careful of their life that it should not be laid waste as their land would be in the years to come. This land was rich, fertile and productive then, but it has been long since that was the case; this prophesy having been fulfilled. When all their work was finished, and the time arrived, they sailed from Antioch, about December 1, as planned; to land, as had the other apostles, at the mouth of the

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Kishon River at the foot of Mt. Carmel; from whence, after a short stop with the holy men on Mt. Carmel, they went their way to Bethlehem.

When Jesus and the wise men left Pheone, it was for the purpose of spending all the months until December in seclusion without interruption; so that everything was prepared before hand, and all needs provided for.

This resort to which they went, was apparently a simple house, plain and small, but in this house were entrances to natural caves, similar to those on Mt. Lebanion, consisting of a number of rooms which had long been used as secret places of meditation and prayer, and were always used by holy men only. Some of these rooms had many stalactites and stalagmites, besides other varying cave conditions, and they were all supplied with rugs and all other necessaries for the comfort of the occupants; and there were a sufficient number of them to afford a private room to any one who should so desire.

Having been expected, everything had been made ready for them, and so the first thing done was the holding of a rest and feast that the body might be in strength and condition for the work at hand.

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They found here, 4 great wise men who had gathered from the ends of the earth to meet Jesus and help make His work complete in every respect. One was from the north, one from the south, one from the east, and one from the west. They represented every place and every race for one was white, one was black, one was yellow and one was red. They also represented the 4 great divisions of the earth. The white man was from the far extreme of Europe,* the black man was from Africa, the yellow man from China, and the red man from America. Could the universality of the mission of the Christ be more fully expressed than was done here?

No country, race, or clime, can either claim Him as their's alone, or disclaim that He is theirs. The full occult meaning of this, would make a long and interesting lesson. These wise men represented also in an occult way, the 4 square foundation of the great work then being given to the world on both physical and spiritual planes, on which all teaching shall rest and which was then being laid down so completely in all its entirety.

Here in this secret place which had been prepared for the purpose and which has since

*What is now the most northwest part of Norway.

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been destroyed by earthquakes, when the rest and preparation of the body in full strength and vigor was completed, Jesus dematerialized and again materialized His body in order that He might travel and carry His message to all lands. He had desired to do this in His physical body, but the angel Gabriel told Him there was not time for that, so He must needs go in the same manner as other wise ones less powerful than He have done. Each time He journeyed in this manner, He took as companion one of the 4 wise men who met Him here. These 4 it may be said, had come to Him in the same manner He was now to travel with them.

In this connection it might also be said that when the Spaniards first landed in Chile, they found graves marked by crosses and a well defined legend from the remote past, of a great spiritual teacher dressed in white who had visited and taught them. The legend also said this teacher was a white man.

When Jesus taught in Europe and among the white race, the white master accompanied Him and helped Him. When He went to Africa, the black master went with Him; in Asia the yellow master helped Him; and the red master was His guide in America. Jesus

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and these masters traveled to America, to the farthest part of Finland, now the northern peak of Norway; to South Africa,. and all over Asia; to all lands, and all races, without regard to creed, or color, for He taught that every man is a child of God, and all men are brothers.

We may also learn from this story that in every age, and in every race, and in every land, have there been those who were wise in the knowledge of God, though often not recognized as such, for it is said that God has never been left without a witness, though intellect alone often masquerades as such. It is also said by those in a position to know, that today in every country, in locations supposed to be inaccessible, are those sacred places, such as this one that harbored the Master, where wise men now living in the body, meet, confer, meditate, and pray, unknown to the world.

On these journeys, Jesus would sometimes be absent ten days at a time, and at other times not so long, until He had completed this work. When all was finished, the angel Gabriel again appeared, and all the 8 wise men, as well as those who had entertained them, saw Him and heard His message.

These were the words He said: "The time

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has now come when thou shalt return to the land of thy people, from which thou hast been brought into this world; because thou hast sown seeds of understanding throughout the whole world where it shall continue to grow through all eternity. Go from here with the wise men with whom thou didst come; and return in the boat which will be made ready for you; and land not on any shore until thou comest to thine own native land."

Jesus then asked where He should land, and He was told to land at Mt. Carmel, at the harbor at the mouth of the Kishon River. All now rested for 3 days to be ready for the journey, and then they departed from the mountain to the sea. The 4 wise men from the 4 races returned to their several homes in the same manner in which they came. The 4 who came with Jesus; Hillel, Kaspar, Matthias, and Lamaas accompanied Him to Palestine.

They embarked in a small boat which put out to sea until it came in the path of a large Roman ship, and all boarded this vessel with the stipulation that they should not teach on the ship nor show themselves at any port on the way, until they landed; and by Gabriel's directions they were also not to teach anywhere until they should reach Bethlehem.

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When they had been out at sea two days, a great storm arose and the ship tossed so much that all on board expected it to go down. The angel Gabriel came to them then, and told Jesus to secretly quell the storm and He did so; while all on board wondered much at the marvel of the sudden cessation of the storm. The Roman prejudice was too strong to make it best to let them know the cause of the calm.

Reaching the harbor at Mt. Carmel, all were taken up to the retreat in the mountains, which remains to this day a temple of worship. After a rest and meditation here, all departed to Bethlehem on white asses which had been provided for them. The 4 wise men went incognito as pilgrims, for they would pay with their heads if found in Palestine, where they had been forbidden to go; and as they dare not enter Bethlehem, where they might be known, they left Jesus at the gate, and departed for the ford of the Jordan, to leave that land; and since the future work of Jesus was in Palestine, they could no longer accompany and help Him with their presence. Jesus found all the disciples outside the gate waiting for Him, except Mary and Joseph who had not yet come.

Mary had sent here a carrier pigeon to be

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released as soon as Jesus arrived, and so He now freed the bird and sent it on its way. All the friends in Nazareth had been watching for this winged messenger, and when it was seen, there was great rejoicing; and Joseph and Mary started immediately, having made all preparations before. They had to go at this time on account of the yearly tax, as well as to meet Jesus. They were met outside the city by Jesus and the apostles and all entered Bethlehem together to enjoy a feast, a visit, and the rejoicing at the conclusion of the work of Jesus outside of His native land. They made their home in the house of a Good Samaritan, who had prepared to entertain the entire company. Here it was that Jesus and the apostles had tarried until the coming of Joseph and Mary. They not only had the feast of hospitality provided by the Good Samaritan, but also a great feast of joy and praise and thanksgiving for the return of Jesus and the pleasure of being together once more.

It had been long since Jesus was in Judea, and on the eve of His 30th birthday they all together entered Jerusalem. This was the first appearance of Jesus in the ministry of 3 years which are partially recorded in the 4 Gospels. He had done much good in His

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work heretofore, had taught all the way, and the report of His works had gone before Him through all the land.

The entry into Jerusalem was after the close of their joyful feasting and visiting in Bethlehem, and the entire party entered the city just before sundown on Dec. 24th when the Jewish Sabbath began, for Dec. 25th came on the Sabbath in that year.

The party went immediately to the home of Mary's sister Rebecca, who lived here, and was prepared to entertain them all in a most royal manner. Her home was situated on the upper side of the street; was 3 stories high in front, rising sheer up from the pavement; and because of the steepness of the mountain, the 2nd story opened on the ground in the rear. The first floor, where guests were mostly received, contained a large rectangular room with a long table in the center, and a raised platform at one end; and here Rebecca entertained large companies at feasts; and when any one wished to address the company, they would occupy the platform which was provided for that purpose; for this was not only a dining room, but also an assembly hall where gatherings of all kinds could be held. This room seated about 100 guests at once, so that it was of ample size

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for all this party, and hence all were made most welcome and seated together. The party consisted of Jesus, Mary, the 12 apostles and a number of others including Joseph and Nathaniel.

They had a great feast, not only of food, but of joy and loving companionship, and all such visitation as might be expected at a gathering of loved ones who had been long parted. This was a secret gathering, known only to those who attended; a reunion before Jesus should begin His public work in Palestine on Dec. 25th, His 30th birthday, and in the temple at Jerusalem.

On the roof of this house, as of many others in that country, was a grand pavilion, from which all the city and the surrounding country, as far as the eye could reach, could be seen in a wide and magnificent view. The interior of this house was finished in the greatest richness and elegance, as well as the utmost simplicity and in the purity of spotless white, beautiful to look at and of the finest workmanship. There were also wonderful hangings of white damask, and all other furnishings of the day. In this beautiful home, belonging to a near kin of the Master, so that it was a real family gathering, this family and their friends met to cele-

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brate this momentous and festive occasion. Around this table they feasted and discussed the wonderful work the Master had done in all lands, the work He had before Him, and the great part performed by the apostles and disciples.

John the Baptist was not present, but all wished to know concerning the part he had taken in preparing the way, and the great success and value of his work through all the years of this wonderful movement. Thus, though he was not with them, his work was reviewed, appreciated, and praised by all in the highest manner.

Each one of those present who had not been with Jesus for some time, felt that on this occasion they must have at least a short greeting and personal touch with Him, so that the time passed rapidly until suddenly, at 4 A. M. they heard the crowing of the cock. At this occurrence, so unusual at that hour, all became still and listened so that there was a time of perfect silence in the room. The first one to speak was Judas (intellect being ever ready to speak first), and he questioned the Master, "Why doth the cock crow at such an hour?" Jesus answered so that all in the room might hear, "The time cometh when the crowing of the cock shall mark the end

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of my days." Judas again asked, "What meanest thou?" Jesus answered, saying: "While ye all slept in the house of the Good Samaritan in Bethlehem, the angel Gabriel did appear to me, and did say unto me these words; 'Jesus thou son of man, whose father art in Heaven, the time draweth nigh unto the end of thy days as thou hast before time been warned.' Then asked I of Him saying, 'By what times and signs shall I be given to know that the end is near?' He said, 'When thou dost enter Jerusalem and hold a feast there with thy kindred, near the end of the feast a cock will crow, and be thou careful to count the number of times, because as many times as the cock doth crow, that many years shalt thou remain upon this earth.' "

All had noted the crowing of the cock 3 times, so that when Jesus told this to the guests around the board, they fell at His feet sorrowing that this should be so, but Jesus said to them: "Arise and mourn not for the earthly body, because the spirit body will live on through all eternity, and this shall be the way of all that doth depart from the body. Some shall be raised to the Most High, and some shall continue to grovel on this earth; so look well to thy soul that it shall not remain in darkness forever. Thou hast had

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great teaching by John the Baptist, and many have seen my work throughout the land, for which all know I have received nothing but the maintenance of my body; and I have no place to lay my head."

Many in this company were very poor in worldly goods, and Jesus taught them that worldly goods is of this world, but spiritual goods is of the eternal; and their own good welfare after they had left the body, was the only thing of consequence, and this made them very happy.

When He had delivered this wonderful message to those assembled at the feast, He went up on the house top, there to commune with the Father at the rising of the sun in the early dawn; and through all the morning until the time of the noon meal, when He should go forth into the streets in company with Mary and Joseph to the usurer, where they were compelled to go first, to pay the annual tax.

A man named Peter (not Simon Peter) went forward to Pontius Pilate with the news that the "Man of Galilee," was there. He found Pontius Pilate in a drunken stupor, from the effects of the feasting and wine drinking of the night before, so that he could understand nothing, and therefore no action

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not Jesus of the flesh, but Jesus of the spirit; and also men,—not men of the flesh, but men of the spirit; a great multitude of these men saw this man, and when Jesus did perceive and understand that the man saw in spirit only, He said unto him: "Dost thou prophesy, understanding the ways of this world to prophesy for man, not knowing the condition of man in the physical body?"

The blind man did answer in this wise: "But my sight is of unseen things, the future which is to come, the soul of all." Then Jesus asked him, "Dost thou wish to have earthly sight?" This he desired, so Jesus then gave him sight of both the living and the dead, so that his sight was perfect and complete. Then Jesus said to him: "Behold the sight of thine eyes for the world is opened unto thee. Have pity upon man's iniquity because 'tis all about, hemming thee in on every side." Straight way the man's eyes were restored which from birth had not seen anything, and this work Jesus did on His 30th birthday, Dec. 25th, which was then on the Sabbath day and in the temple in Jerusalem.

All the priests here assembled in the tabernacle were amazed and fearful, and many fell down to worship Him but He would not. The

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could be taken on this day; so Jesus turned aside and entered the temple, and while there did preach to the people.

There were those among the elders in the temple who questioned His right to preach because He had not been appointed as a rabbi; and He in turn asked them what miracle could they perform after having gone through all these forms. He asked them if they could heal the blind, the deaf, the dumb, the crippled, and the diseased; and they said there was no such power.

Then they straightway brought before Him a blind man, and scoffed at Him, demanding that the man's eyes be restored. Jesus then said to the blind man, "How long hast thou been blind?" The man answered that ever since birth he had been blind, for he was born so. Jesus then said to him: "Dost thou wish to see the light of day, to see the bird which doth sing, to know the sight of thine own mother's face?" The blind man made answer, "If this miracle could be, would I worship thee as my Lord and Savior." Jesus then said: "Call not me 'Lord' for I am but thy brother in flesh, born of woman the same as thou. Behold thine eye-sight is restored to thee!"

When Jesus said this, lo the man saw Jesus

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elders then became very much afraid and asked Him to please withdraw Himself from the temple. He acquiesed, and passing out towards the court of the women, He was stopped by Nicodemus who questioned Him for some time concerning His message, and was so impressed with His truth and His divine mission that he desired to know more; so he went that night secretly, as he supposed, to the house of the Good Samaritan where Jesus stopped at that time, and this visit is recorded in Jno. 3, followed by several detached manuscripts. He did not succeed in keeping this visit secret for it became known, hence is found in the records.

His talk in the temple with Jesus created no comment; but this secret visit caused much animosity from the other priests; for Nicodemus was a very wise and prominent hierarch of the temple; and after this night visit, they accused him of being a follower of Jesus which he truly became.

When Jesus passed out into the portico next to the court of the women, He found the place was crowded, and many who were not allowed to come near, stood afar off. Many of these had heard of the presence of the Master and wondered about Him, being filled with the hope that He would teach them, so

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He stood on the steps and called to those afar off to come closer where they could hear, and not to be afraid.

Then it was, that to as many of those who were gathered there who could hear His voice, He spoke in this wise: "Oh woman! Thou who hast been the burden-bearer of all ages past, of all nations and all countries; thou who hast humbled thyself and partaken of the littleness of life (having been allowed only the little that was left after the master was satisfied), to thee, my coming into this world through the humblest of thine own kindred (for thou all hast knowledge of Mary, and how she is the wife of the carpenter Joseph), has brought to thee thy salvation. My advent into life is thy emancipation."

When they did hear the Master's words, all fell upon their faces and did worship Him, so he said unto them: "Woman arise! Bow not to either men of flesh or to the worship of graven images; but look ever within thyself, and hold thy body a temple of purity; looking ever upward to our Father who art in Heaven, who doth give to thee the breath of life and the bringing forth of children."

When He had scattered these words of hope to the burden bearers of the nation, His apostles surrounded Him, and He was borne

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quickly away to the house of a Good Samaritan, since it was near sun-down when all Jews would fare forth to the evening meal.

On Sunday morning, Pontius Pilate had recovered from his stupor, and then he was informed of the advent of the "Man of Galilee" into Jerusalem. He then sent for Jesus and had Him brought before Him, and questioned Him as to His plans and intentions. Jesus told him that He intended no injury to either the people or the government, but that He only wanted to teach them God's laws and heal those who needed His help. Pontius Pilate thought it a great joke on the Jews that an uncircumcised Jew should have been allowed to enter and teach in the temple; and this pleased Him greatly; so that His whole attitude towards Jesus was changed to one of friendliness.

He was also surprised that Jesus had come to Jerusalem with so small a company, having heard so much about his gathering an immense army to bring against the government, and this also changed his attitude; so after talking with Him and questioning Him closely in every way, he became interested and invited Him to dine with him. Jesus excused Himself, but Pilate insisted, saying that his wife was a Jewess and would be interest-

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ed in His message; and desired to learn of His work, and they would consider it an honor to have Him dine with them. On this invitation, Jesus accepted, and at table He was placed next to Pontius Pilate, and opposite to his wife. The fact of His being on such friendly terms with the Governor as to dine with him and receive his permission to continue His work, gave Jesus a different standing in Judea, so that the Jewish hierarchy could not interfere with Him as they wished to do; He being in a manner under the approval of the Governor. In giving Jesus permission to continue His work, Pilate stipulated that he should raise no army, nor interfere in any way with the government nor create any disturbance. Sychar.

In the night, Jesus secretly departed from the house of the Good Samaritan, taking with Him John and James; another manifestation of No. 3. They traveled north, rapidly journeying to Sychar near to Jacob's well where Jesus met the Samaritan woman as recorded in John 4. Here He did much teaching and many miracles, and because the people listened to Him and desired Him to remain with them, He continued here 2 months, which is recorded in John 4: 43 as 2 days.

The word day is used every where in the

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Bible as the translation of a word meaning, "Period of time," an indefinite period, as it is often used today, and in this place it refers to 2 months or the time of two signs of the zodiac. In Gen. 1, it evidently refers to a longer period, possibly a polar day which is over 2,160,000 yrs., if the word is not used allegorically.

During these 2 months Jesus taught in all the country around Sychar, performing numerous wonderful works. Many who lived here were those of mixed races, neither Jews nor Samaritans, belonging no where. They were what might be termed people without a country, who, being half way between, were exploited and priest-ridden by both Jewish, Samaritan, and Roman priests; so were always kept in want. They were industrious, but much oppressed. Among these Jesus healed many cripples and all kinds of diseases, and gave them courage to go on and make their best efforts to attain, and to expect their inheritance of good from the Father after they should leave the body.

On the way to Cana where Jesus was to do His next work, He stopped at Nazareth to see His mother who was ill. Later, when He went to join John, she met Him, and ever

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after remained with Him, ministering to Him until the end of His life.

From Nazareth they traveled to Cana where Jesus had, in His No. 6 period, turned the water into wine; and there Jesus taught and healed many, among whom was the nobleman's son. John 4: 46, 53. Many miracles recorded in different places in the 4 Gospels were performed near Sychar and at Cana at this time.

In reading the accounts in the 4 Gospels, the reader who has sought to know their origin, understands that they were made up of various tablets written by different writers, mostly the apostles; collected by edict from every part of the realm, and sent to Rome. These short tablets were selected and arranged by the Church of Rome when it decided to adopt and incorporate the Christian teaching into its own worship which had been taken from the various great religions of the world whose followers had been incorporated into the Roman Empire. This course was decided on about the year 225 A. D., when it was found that even the work of Nero could not exterminate the Christians; and an edict was sent out, commanding every tablet and manuscript concerning the life and

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works of Jesus and the apostles, to be collected and sent to Rome.

This was done, and there were thousands of them; sufficient to entirely fill a large hall. From these a few were selected, mostly from those written by the apostles and Paul, which seemed best suited to the purpose they had in view; and these were arranged according to their judgment which did not always place related passages together, for none of them knew the exact sequence. The paragraph marks of the text show the beginning and ending of the various tablets which are very often placed in the wrong connections. On account of the great number of these tablets and manuscripts, only a small part of them could be examined, and those most explanatory were omitted; thus causing confusion and dissension among those who truly desired to follow the Christ. It is to be hoped that in the near future these riches of Christ knowledge will be opened to all students of every land, without restrictions, save those necessary for their preservation. Then will the followers of Christ be more united.

There is one exception to the above statement, and that concerns the last book of the New Testament, which was written by John the Harbinger; and which has been kept in-

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tact, because its mystical character was not understood; and perhaps also because of the severe injunction with which it begins.

Let us now return to our account of the work in Cana.

In the vicinity of Cana there were many very poor people living; mostly sheep raisers, who often had no homes; living in the open without any of the comforts of life. Jesus healed large numbers of these people who were blind, crippled, and diseased in every way; and taught them that they were the children of the Father who loved them and wanted them to be happy.

This work occupied 1 month, (again recorded as "1 day") and then He traveled on to Capernaum. All the apostles except the 2 with Jesus, had been sent out to work alone; and they had gone to various parts of the country teaching the word, save that some remained with John, of whom Judas was one. Leaving Cana at the end of the month, Jesus went, as we said, to Capernaum. This city, as we found before, was on the caravan route from Asia Minor and Damascus on the north, to Jerusalem and all points on the south, even to Egypt and Chaldea; and many travelers had brought news of the great work John

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was doing; and of the many who came to his baptism.

At this time John was at the Jordan River not far from the Dead Sea. The river was very high and wide at this time, so there was plenty of water, and it was also near the caravan route, so that many caravans turned aside to listen to the wonderful teachings of John; and these brought accounts of the work to Capernaum. John being the forerunner or harbinger of Jesus, his mission was to rouse up the people from their complacency, and awaken their consciousness of sin, hence it was his duty to speak sharply and sometimes harshly to the hierarchy, who were so immersed in their lives of wealth and lasciviousness that they needed something very severe to awaken them to the realization of their wrong living so that they would listen to, and heed the message that Jesus should bring to them.

John, having been taught with Jesus in his youth by the same masters, and being thus fully prepared for the work; was a man of much education, speaking many different languages; hence he was able to teach all who came to him from any part of the world; and through this could appeal to the noblemen and learned of all lands. From this we see

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why he alone of all those with the Master, was able to write such a masterpiece as the "Book of Revelations," which our wisest men try to explain with indifferent success; partly due to ascribing it to a later date than that to which it belongs, and thus not recognizing its sublime prophesies of Christ and His work.

When the caravans which had stopped at John's encampment reached Capernaum and learned that Jesus was expected, they waited for Him. So anxious were they to hear Him, that some had waited many days; and others coming in, caused the city to be so crowded that it had the appearance of a carnival time.

Because of the multitude who came to hear Him, Jesus rarely spoke in the cities, but traveled throughout the surrounding country that He might have vast open places for assemblages and not antagonize the rulers. Capernaum at this time was quite a large city, and the addition of so many strangers filled it to overflowing with people from every direction and every country, until the streets were choked and almost impassable.

From Capernaum Jesus traveled north some distance on the caravan road towards Damascus, and then he turned south and went to Tell Hum, and from there to Chor-

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azin and back to Capernaum; thus teaching and working through all the surrounding country north of Capernaum and the Sea; and then He turned south, keeping along the shore of the Sea of Galilee; teaching all the way as far south as Magdela, where he met Mary Magdalen, who later anointed Him for His burial, and to whom He came first after His resurrection. All along the way as He taught, the pressure of the multitude was so great that it pushed Him to the very edge of the sea, causing Him such great loss of His healing magnetism, that He often entered a ship and taught the waiting people who were on the land; healing many from the ship.

It was here at this time that the storm arose during the night when they had gone farther out to sea; and the apostles awoke the Master who immediately quelled this storm. Matt. 8:23, 27. The reader can tell by the paragraph marks that this story is a fragment that was inserted by the compilers in this place according to their judgment, though it belonged elsewhere. It is also found in Luke 8:22,25.

The healing magnetism of Jesus was like a perfect shining light, and this curious magnetism drew many people to him from

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every direction, forming a great multitude, so that for self protection He was compelled to keep away from them lest they draw from Him so much as to hinder His healing work. So strong was this wonderful power, that many were healed if they could only get a sight of His body. Through all of this pilgrimage north of Capernaum, Jesus taught great multitudes of the people from the surrounding country and from the caravans, until Capernaum itself became like a city deserted; for few failed to attend these wonderful meetings.

This great pilgrimage from Capernaum north and south, occupied about 3 months, so that it was now about 6 months since Jesus left Jerusalem, and as He wished to return to Jerusalem for His next birthday, and since He had much to do before then, He quietly and secretly departed in the night with John and James, that no one might follow Him; and traveled south on the caravan road in order to reach John the Baptist where he was working. When He was missed in the morning, all mourned His absence, grieving at the loss of His presence and work; and then they dispersed to their several homes or destinations.

Traveling as quickly as possible, the 3

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reached John, to spend with him the time of the feasting in celebration of the Jewish New Year which occurred at the time of the fall equinox. They found that John also had a multitude listening to his teachings, and upon the arrival of Jesus, John delegated his work to the apostles that he might spend his time with Jesus and Mary, for she also had come, and there was much joy in the meeting, for Mary had not seen John for a long time. Mary fell upon John's neck in the gladness of reunion, and these 3 retired to a place remote from the homes of man, designated, the Wilderness, because of this, by writers of the accounts.

They occupied a cabin, and were furnished whatever they needed by a Good Samaritan who kept sheep; and Mary ministered to Jesus and John. They were abundantly supplied with black bread, goat's milk, and wild honey. Here they communed and rested while the apostles taught and healed by the river. When this season of quiet, fasting, and rest was completed, the 3 returned to the river, and then Jesus called all His 12 to Him in a place on the side of a mountain. John also had his 12.

It was at this time that Judas began to show his indecision. Jesus endeavored to

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lead him away from that condition, and told him that he must not stray from the fold or the wolves would devour him. He taught him that when men with superior intellects would prey on their brother with less of this endowment, they would be devoured by the wolves; that they should be wide awake to the good of the poor, and not take advantage of them or show any thought of superiority, but lead them higher; for after all, all are on a level, children of the One Father; and unless he became humble, all he had so far gained would be taken from him. John then spoke and said to the Master, "Why dost Thou speak so to Judas, why not cast him out?" Jesus answered that Judas had been chosen to prove to the people that not all lambs follow in the wake of the shepherd, but some go astray; and it is the Master's duty to bring back the sheep that have strayed away; and the sheep should always be received back with as kindly feelings as before they stray. He said the Father would forgive 99 times, yea even 100; and that the Lord would save Judas; and that He (Jesus) must seek the one who should go astray.

They spent the entire festival season of 21 days together; and then they separated; each to his own work, and this time Jesus

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took Peter as well as James and John; and as we must always remember Mary remained ever with Him from this time on.

The number of the company was now 5, showing restlessness, no permanency; for from this time forth Jesus never remained long at any place, but was always going from one place to another; bringing His last words to the people all over Palestine before He should finally leave them.

Wishing to avoid Jerusalem at this time, Jesus now turned south on the caravan road leading to Beersheba, but turning aside in divers directions, teaching every where, until he came to a place in the wilderness of Tekoa, about 25 miles S. E. of Jerusalem where he stopped to teach, for the multitude was very great.

To protect Himself from the throng and be able to retain His magnetism, besides being able to make Himself heard over the vast congregation, He went up on the side of a rocky mountain and took His place on an outjutting ledge, from where He could be seen and heard by the throng who remained on the level plain below. Half way between was a large flat ledge on one side; and to this, Peter, whose work was to keep order and manage the throng; escorted those of the

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crowd who desired healing, sometimes 200 at once; and there they would wait until the Master had finished His discourse, when He would come down among them and heal every one. In this way they taught and performed miracles all the time, save for a very few hours of necessary rest. James and John taught part of the time, thus relieving the Master, so that He could rest. Jesus did not desire to have such a multitude on account of the directions given Him by Pontius Pilate; but the people thronged in great numbers from every direction in order to listen to His words and seek His healing.

These sermons on the mount are not recorded in the Gospels; which give only the account of those which occurred in Galilee.

On the last day, into the midst of this great gathering came Pontius Pilate with a band of soldiers; for word had been brought to him of the great multitude that had followed Jesus to this place, and he came with the intention of charging upon them; but Jesus persuaded him to let them go to their homes, and so He dispersed them. Pontius Pilate then invited Jesus to ride home with him in his chariot, but He would not. This was His answer: "Thou who art of the throne of man, shall ride in gilded chariot. I who am hum-

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ble, follow the way of all shepherds, and walk."

It was now nearing the Christmas when Jesus would fulfill His plans of spending that time in Jerusalem, when from all over the land would come those who must pay their yearly tax, and He wished to meet them.

Pontius Pilate wondered much at the great flow of language of the Master, since he had always been told that Jesus was an uneducated man; while now he found Him speaking to this motley crowd, to each man in his own language and dialect; and Pilate also marveled at the like knowledge of John; but Jesus told him that His was not the education of this world, and said, "Such I have direct from the Father."

The multitude that had gathered here to listen to His wondrous words, were made up of many peoples, and many nations, from all the countries around; and also those from many caravans. They had come from Asia Minor and Damascus on the north, as well as from Greece and Rome; from all the countries east of the Jordan where Jesus had done such prodigious work in His No. 7 period, and from all the countries south, even from Arabia, Ethiopia and Egypt; as well as from almost every part of Palestine,

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except Jerusalem. Many had been listening to John, and now came to hear Jesus. It was this great throng of people who were scattered and sent to their homes by Pontius Pilate.

Just here the reader may be interested in the political situation back of this deed of Pontius Pilate, as well as of all that followed during the last 2 years of the life of the Master.

Herod had been told much concerning the great following of Jesus; and the false reports brought by the Herodians, of His gathering vast armies at different times, caused great fear of losing his throne to enter his heart. He had with him a centurian desiring to please him and be appointed a Governor, who had been with his grandfather Herod at the time of the visit of the wise men; and had knowledge that one was prophesied who would come, "King of the Jews;" and so greatly did they believe in the predictions of the Hebrew prophets, that fear was in the heart of every Roman ruler.

This centurian knew that Mary and Elizabeth both had sons at the time the edict to kill all the male infants was issued, and he also knew that these two had never been accounted for in the slaughter; and so he

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reported this to Herod, hoping to court favor and realize his ambition. Knowing that Jesus was the son of Mary, and of the age to have been born at that time, Herod was stirred to the very depths of his being; for through his grandfather Herod, he had been made very bitter on this subject; and so he had been sending his emissaries to watch Jesus, and these Herodians had reported all His doings in their own way.

They had described the vast numbers of people listening to Him, and many of these were from nations at enmity to Rome, or not under the jurisdiction of Rome; so he sent word to Pilate, directing him to take soldiers and scatter these people, and find out what scheme Jesus had on hand; and so Pilate took quite a company of soldiers with him, some of whom he left at this place to make sure the dispersion was thorough. The rest he took with him on his return as his body guard. His invitation to Jesus to ride with him, was for the purpose of getting Him to let slip some hint of His plans; for Pontius Pilate could not help feeling that politics influenced Jesus, since he could not conceive anything else to be true. When Jesus refused to ride, he invited Judas who had just arrived, because Judas belonged to his own

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class, and he thought he could in some way make a traitor out of Judas, and get information that would please Herod, and hence be for his own benefit.

Judas asked permission from Jesus to accept this invitation, and Jesus said that if he wished he might ride. Since Judas knew nothing, Pilate failed to get any information, but it brought Judas in contact again with his own kind, and the eternal triangle manifested here, as it has throughout all history A sister-in-law of Judas, was in secret a favorite concubine of Pontius Pilate; and wanted to be his wife and have him advanced in power; and thinking that Jesus might frustrate that, became His enemy and schemed for His destruction; influencing Pilate in every way possible. She also tried to inveigle Peter, by causing him to be in love with her; but she gained nothing from him either. She wanted the throne for Pilate that she might share it, and made great promises to Judas if he would help her, thinking, as did Herod and Pilate, that some great political scheme was on hand.

The messengers from Herod had directed Pilate to search for Jesus and bring Him in; but Jesus had multitudes of friends, and Pilate was very diplomatic as well as a just

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man, and wished to have proof; hence he did not harm any of those who were listening to Jesus, as Herod had expected him to do; but undertook in every way to find the truth of the matter. Two of the 24 emissaries who followed Jesus so long, belonged to Pontius Pilate; and these had made a good report, so that he could find nothing wrong; and he so reported to Herod; allowing Jesus to continue His work.

Pilate and Judas reached Jerusalem from the place of gathering in Tekoa on the same day they started. Pilate was a famous chariot driver, and had 4 beautiful Arabian steeds which made the distance quickly, while Jesus journeyed 3 days, traveling always by night that He might attract no followers.

When the people of Jerusalem saw Judas, they all began to enquire where Jesus was. When he came out on the street he was met by a woman, a prophetess named Ann, who was a student in the School of Prophets on Mt. Lisbeyan at the same time that Jesus was there; and she said to Judas, "Oh, thou Judas Iscariot! Where hast thou left my Lord, and what hast thou done to Him?" Judas said, "Why question me?" She answered, "Because I have had a vision in which I saw my Lord dressed for burial."

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Judas then said, "Woman cease! the Master is now approaching the city from the south.

She then ran to the south gate, there to wait for His arrival. When Jesus met her, she fell on her face and told Him of her vision. He said to her, "Arise! my time is not yet; and even if I should die I will rise again."

This is the first time Jesus ever said, "I shall die, but I shall rise again." Not even to His mother had He told this. When He said this, He touched her on the forehead and told her to go on her way in peace and do good to all. Though it is only known now that he appointed 12 men as apostles, yet He then appointed her an apostle, and she did live to be 135 years old, a virgin; and through her many became Christians.

She was wont to ride up and down the country on a white ox, teaching the knowledge of God's truth; and in such great awe and reverence was she held by the people, that she was always safe. No harm ever came to her, for the people were afraid to hurt her, she was so hallowed to them; and she was regarded as bewitched; so that through her long life she rode up and down through the land; healing the sick, the blind, the lame, and doing good to all as she saw

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their need, even during the persecutions of the Christians.

In ancient symbolical pictures, her emblem may be seen as a woman riding a bull, meaning that she had conquered all animal passion, including sex passion, and was master of the animal plane. Taurus, the second sign of the zodiac is an earth sign; so the bull is ever the symbol of earth conditions. It is also interesting to note that her name, as well as the name Jesus vibrates 11, the highest spiritual number; and one having this number must seek spiritual things first and always, or their lives will be failures even if they should attain to worldly riches and honor. Whenever this ancient symbol of the woman riding a bull is found, it always refers to Ann the apostle, for this is her emblem.

After this meeting with Ann, Jesus came on into the city, for she had gone outside the gate to meet Him; and He was met by a great assemblage. The first thing that He did as He entered the city, was to heal a man possessed of 7 devils, called insanity by our medical men. Mary Magdalen had likewise been possessed with 7 devils, but these were not of so vile a nature. This is told in Luke 8:2. This man was like a beast, dirty, un-

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kempt in every way, with no clothing save a loin cloth; sleeping in any old corner, but never in a house. He was the father-in-law of one of the richest men in Jerusalem, and when Jesus cast out the devils, and the man was clothed and in his right mind, his son-in-law, in his great joy and gratitude, wished to shower wealth upon Jesus, but he would not. Then the man begged Him to stay in his house, but Jesus said he could not for his mother was very weary, and wished to go to the home of her sister from whom she had been separated for almost a year; so He went with His mother to His aunt Rebecca's where He was given a secret room to rest alone and gain strength to appear before Herod which He knew He must do.

While here in Jerusalem at this time, He went into the temple and scourged those who sold doves, releasing all the doves to freedom. He then taught them the sacredness of the dove, and its use in the worship of God as has been recorded elsewhere in this account. He asked them if they did not know that the sacred covenant with Noah was through the dove, and that alone should have prevented this use of that consecrated bird. These men whom He scourged, thought Him

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so brave to do this, that they listened to Him and all became His followers.

His principal work in Jerusalem at this time was among the very poor, whom He taught to look above for their help, which would come from within themselves. The southeastern part of the city had been given to the use of these people, who lived in the greatest poverty and squalor, with no homes worth the name, and nothing to make life worth while. They had to work by day to obtain the pittance with which to keep soul and body together, and so Jesus taught them at night; and it was so dark they could not see His face.

Listening to Him night after night, they had a great longing to see His face, and they thought if they could only see Him, they could believe and so He told them that they might see Him face to face, and then He caused His light to shine so bright that all assembled there saw Him as if it were day, and after that, they all fell down in belief and in the light of salvation. He then told them that they must let their light shine forth from within so that it would be felt; and no matter how homely they felt they appeared, the light could shine just the same. Among them He healed the blind, the lame, the halt,

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and all diseases; and He even raised the dead in this squalid part. Because of their grief, He did bring life back into the body, so that they might know that life is eternal; and though the body becomes still in death, yet the spirit lives on; and to those whose loved ones had been long gone, He gave power to see them; so that they knew their dear ones lived; and all who were assembled could see this spiritual materialization, just as the 3 apostles saw the materialization of Moses and Elias (Luke 9:28-36) who seemed so real to them that they wished to build houses for them.

All over the city Jesus went about doing good, until the time of the feast at the winter solstice, which was near His 31st birthday. As the time drew near, He retired into the secret chamber provided by His aunt, that He might get the necessary rest and strength to appear before Pilate; because Judas Iscariot had told Him He would be called. As always on previous occasions, He made this a time of rest and prayer for three days; and when the feast was over, He was called to appear before Pilate on Dec. 25th. He did so, and was questioned, but Pilate could find no fault with Him, and the 2 scribes belonging to his court who had traveled with

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Him so long, again gave such a good report of Him, that He was once more permitted to go on His way and carry out His work.

After this permission, Jesus left Jerusalem, again going north into Galilee;. departing as always in the night, lest a crowd should follow Him. He did not stop to teach in Judea, because He knew the time had not yet come when they would be ready to hear Him.

When He reached the Sea of Galilee, He took a ship and went quickly to Capernaum and His mother turned aside to Nazareth to make a short visit to her home. When He reached Capernaum, He again found many who had come from Damascus to meet Him, for some of the apostles had gone to Damascus and told the people there that He would be in Capernaum at this time. He found so many in Capernaum, that the city was choked up and people could not pass along the streets; all waiting for His return from Jerusalem. Capernaum lies on the side of a mountain which rises directly from the sea, and the streets going up the mountain, were mostly steps. These steps were crowded with people sitting; and many of them sat on these steps and slept; for there was not enough rooms in the city to house the guests.

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A little later, even the Governor and Council from Damascus came down to see Him, so interested were they. There was no larger place for the people to gather in this crowded city, so He was compelled to go outside in the open country where there was room; and this time He went to Mt. Tabor where He gave the wonderful Sermon on the Mount, found in the fifth chapter of Matthew, besides many others.

While on Mt. Tabor, during this notable session, Jesus fed the multitude as He did at the time spoken of in Matt. 14:15, 21, but like many other of His marvelous works, this event is not recorded in the gospels, for, as John says, in 21:25: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

Returning to Capernaum at the close of these sermons, He was teaching in the tabernacle when word was brought to Him that His mother and brothers waited without for Him.

Mary's other sons had escorted her back to Jesus, for, as we stated, she was to remain with Him now until the end of the time given by Gabriel. This statement is not to mean

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that she was never to be absent for short periods on important work; and this visit of a few days was to see that all in the home was arranged for her long absence.

When Jesus was told that His mother and brothers waited without, He used this opportunity to teach man's true relationships. Since all are children of the one Father, all men are brothers; so that true relationship is based upon that which we bear to the Heavenly Father by our lives of manifestation or repudiation of our source, and our one-ness with Him; and to make human relationships complete, is to be united in the realization and practice of our son-ship to God; and all those who truly do the will of God to their best ability, can claim full and complete relationship to each other. This also teaches that physical relationships must not be permitted to separate us from our Father in Heaven and the duties we have towards Him, and also from the duties we have for this world, even though it may necessitate our separation from our loved ones.

Capernaum was a city of Publicans and Plebians, and hence any one was free to teach here, which explains why so large a part of the work of Jesus was done in and

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around Capernaum, and why the disciples could carry the word all over the country that Jesus would be there at certain set times to teach and heal, since people from everywhere were welcome and could gather there.

Like all other cities of that land, this one was walled; but since any taxes gathered here must be taken immediately to the tetrarch who lived a short distance south, the walls were not as high and strong as those of other cities. Not being a government center, and being occupied by peoples of all types and nations, no one of which was in control, and consequently being free, few people were so open to listen and receive the blessings of the great work of Jesus and His disciples, as those found here.

After finishing His work for this time, He sailed across the sea to the Plains of Geneseret which were in that location.

Since the maps, as well as the teachings of the various church bodies do not agree in locating the "Plains of Geneseret," the reader will avoid discord and contradiction by remembering that the term Plains of Geneseret take this name from the Lake of Geneseret, also called the Sea of Galilee; and refers to any low valley lands lying around

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it in any direction, not otherwise named. Later on we will find Jesus again in the "Plains of Geneseret," and specifically on the west side of the lake, and again north of the lake. To know this, will prevent confusion. It was this plain southeast of the lake, which is referred to in Luke 6:17; Matt. 14: 34 to 36; Mark 6:53 to 56, where Jesus gave the parables of the sower; Matt. 13; Mark 4:3-23, (which is the more correct account); the mustard seed, Matt. 13:31-32; Mark 2:30, 32; Luke 13:18-19; the tares, Matt. 13:24-30; the leaven, Matt. 13:33; Luke 13:20-21; the field, Matt. 13:44; the pearl of great price, Matt. 13:45-46; the net, Matt. 13:47-49; the new cloth on old garments, and new wine in old bottles, Mark 2:21-22; Luke 5:36-39.

He also taught all these and many more near Chorazin.

These and various other references are given that the reader may arrange the fragments in a more consecutive order as given by the Master, than they have been placed by those who compiled the books of the New Testament, and may thus be helped to adjust the different accounts so as to eliminate much inharmony and criticism that has

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arisen, and make the teachings of the great Master more clear.

From this plain Jesus went south into the country of the Gadarenes where the people were extremely and almost entirely idolaters, and in a most deplorable condition of evil, such as cheating and immorality of every description. They were a mixed race, from various nations, much of their wealth having come from Egypt. Jesus taught these people the great truths He had come to give to the world, and endeavored to draw them away from the evil of their lives, but they would not accept His teachings, so that through the great power given, the pillars of their temple of idolatery were cleft in twain and their idols thrown down as had been done elsewhere.

It was in Gadara at this time that Jesus found dwelling in the tombs, those possessed of devils, which He cast out and sent into the herd of swine which ran violently down to the sea and perished. Matt. 8:28-34, Luke 8:27. Following this account is the fragment explaining how these people begged Him to leave their coast, but it is not told how, through His teachings and the destruction of their temple of idolatery, He was able to gain their promise, before He left, to cease

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their luxurious, lascivious lives, and worship the one God, the Father in Heaven.

After working in this country 1 month, almost day and night, with little sleep or rest, and causing their ungodliness to cease; He left them and returned by ship to Capernaum, sending out the 12 from Him in various directions that more might receive the message.

After resting and teaching for some time, He went to the city of Geneseret in the plains of Geneseret on the west side of the Jordan, and there entered a fishing boat and sailed north to Bethsaida. On reaching the mouth of the Jordan river where it enters the sea, He took a small boat up the river until He reached the rapids, and from there on He rode a white mule which was furnished Him.

While in Bethsaida He called in the 70. The 12 had also joined Him. It was here that Peter, whose faith had become weak, and who had therefore lost the power to do the good work as hitherto, was questioned by Jesus as to who He (Jesus) was, and Jesus persisted in these questions until Peter was compelled to declare, "Thou art the Christ," and this faith in the mission and teaching of Jesus was proclaimed to be the foundation of the church.

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It is quite evident that the use of the word "church" by Jesus, had reference to the inner plane only; for neither Jesus nor His apostles ever organized an outer or physical church body such as have since been manifested; and this "rock" was spiritual understanding, firm faith in Jesus, and self-confession to the Most High. This, then, under the leadership and authority of Jesus as the head, is the foundation of the church, and nothing else is. The indecision and doubting of Peter, brought out through his temptations in association with the wealthy and ruling class, and his attraction to the sister-in-law of Judas, caused the Master to question him closely and repeatedly as to his faith in the Savior, until he finally declared, "Thou art the Christ."

That his doubting and disaffection should have been the cause of his being later assigned to the place of head of the Christian church and made a Pope of Rome, is one of the greatest ironies of fate. Though this is the seeming in the outer, yet must it be, because Peter symbolizes soul, which, though it falls by temptation, is yet the highest principle of the individual. Thus 'tis ever so, that the mental mind (Judas) plays us traitor and causes the soul to sometimes ap-

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pear changed and polluted, as was Peter at this time when compelled by Jesus to confess Him.

From Bethsaida they continued north as stated, and taught in the country surrounding the beautiful clear lake called Huleh, (Waters of Meron,) and from there on to Caesare Philippi, where Jesus called in by thought the other apostles, who had been teaching in Damascus and other places around. After this work, they again went south to Bethsaida where Jesus once more fed 5,000, as told in Luke 9:10 to 17. We would also mention that many of the leaders in Damascus came to see the Master while He was teaching in this country so near to them.

Finishing His work here, they again separated, and Jesus went south by boat, disembarking at a place opposite Mt. Tabor; and to this mountain they repaired, entering a period of rest and preparation for the work and trials before them. All the disciples gathered again at this place.

While here at this time, Jesus, by dematerialization, went far up to the top of the mountain, and after a time He called to Him by thought, Peter (soul), James (mind), and John (spirit), the great trinity; and to

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them appeared Moses and Elias transfigured before them, conversing with Jesus so that all both saw and heard; and so real (physical) did they appear to the apostles, that they desired to build 3 houses for them and for Jesus to occupy, as told in the Gospels. Jesus was not in His physical body, for He had left that at the foot of the mountain; so that here was manifested 2 great trinities; one in the physical realm and one in the spiritual realm; making universal manifestations of both realms. More of the particulars may be found by a review of the Gospel accounts.

After the transfiguration, the 3 apostles returned on foot to the base of the mountain, and Jesus, after a season of quiet, joined them there, returning in the same manner in which He went, and taking up again His physical body. Reaching His people, He found excitement and contention among them engendered by the scribes because His apostles had not been able to cast out a very evil spirit from a boy who had been brought to them. After healing this one, He taught a short time, again sending out the 70, then all departed towards Capernaum.

They traveled east and north towards the

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sea, passing not far from the city of the Tetrarch.

When the runners of the Tetrarch returned to him, bringing word of the approach of the "Man of Galilee" with a large multitude, and told of His many wonderful works, the Tetrarch was very angry and said, "Pilate has done nothing, go and collect tax from Him!" So it was that his emissaries demanded tax of Jesus. During the numerous journeys and teachings by the Sea of Galilee, many fishermen had become followers of Jesus, and these collected the tax among themselves. That they might not incur the enmity of the authorities for this deed, this story was told in the allegorical form of the coin in the fishes' mouth.

After this they returned to Mt. Tabor to rest again in preparation for what was before them. Again the 70 returned and made a report of the work done and success attained.

During all these travels Jesus gave many miracles and beautiful teachings, some of which may be read in the Gospel account, but because of the numerous fragments having been arranged without regard to chronological order, and many others having been omitted, it is hardly possible to secure a

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perfectly correct account. Let the reader always remember that each paragraph as marked off, is a separate writing, and rarely belongs next to the ones that join it, and as the arranging and translating were done in Rome, about 225 A. D., when all the writers and hearers had long been dead, those engaged in the work of compiling them had no authority in their arrangement or translation. When the time comes that lovers of the great Book shall take up the study and meditation of each fragment of writing until its meaning becomes more clear, they may, by the help of the One Mind, the Father in Heaven, be able to put them together again in a manner that shall greatly help in restoring the true teachings of the Master which have been so confused in the minds of men.

We wish to note here a few instances of this misplacement that we may be better understood in our references, and the point proven. We will now digress for this purpose:

Matt. 26:1-5, states the time as 2 days before the passover. Verses 6-13 tell of the anointing which was *not* 2 days before the passover, :v, 14-15 tell of the betrayal, while in chap. 21, is given an account of the entry into Jerusalem which was after the anointing, and yet was recorded 5 chapters before.

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Luke 10 contains some of the teachings in Jerusalem during the passover, as well as events before the coming to Jerusalem, continuing with some interludes through several chapters, and in 10:38 is given the visit to Martha and Mary which should be placed at an earlier time.

In Luke 13:31-35, is given His teachings 2 days before the crucifixion, while in Chap. 14 is an account of the healing on the sabbath before that and further on in Chap. 17 is mentioned His travels in Samaria which should be placed long before. In Chap. 18:35 is told His approach to Jericho, and Chap. 19:1 speaks of His entry into Jericho. Chap. 17:11 mentions travels in Samaria, followed in v. 20 by teaching in the temple, and in Chap. 18, v. 31 is given His announcement of His determination to go to Jerusalem, together with the predictions of His death, and this places us in Galilee, as He is ready to start towards Jerusalem, and v. 35-43 tells of the healing of blind Bartimeus some considerable time later, but before accounts given in Chap. 10 and interspersed in the chapters between.

Could a more mixed up arrangement have been made intentionally?

John 18:1 evidently belongs immediately

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following Chap. 14, being plainly a continuation of the narrative, and all placed between, disturbs the connection.

In Mark 7:24 is mentioned the visit to transfiguration which preceded it, as also the feeding of the 4,000 in Gadara, which antedated both events some time, and also the visit to Caesarea Philippi, which was between these two events.

Mark 44:1-2 states that it was 2 days before the passover, and the next verses give the account of the anointing, which did not occur 2 days before the passover, and v. 10 gives the betrayal, which did not immediately follow the anointing. Seems to have been copied from arrangement in Matthew.

Is it not evident that a careful re-arrangement of these fragments of writings would help greatly in their correct understanding?

After this digression in the interest of better comprehension of the word, let us return to the narrative.

We left the Master and His disciples ready to leave Mt. Tabor for the final return to Jerusalem. His being scorned in Samaria because He would return to Jerusalem, and the healing of the 10 lepers are told in the manuscripts. We are endeavoring in this chapter to give a skeleton outline, as it were,

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as correctly as we have been able to elucidate it, in order to help those who desire to find the places for at least a part of these fragments of writing, and to avoid tedium and save space, we omit repeating as far as possible the Scripture accounts which are available to all.

Coming through Samaria into Galilee, the apostles desired Jesus to go with them to Jerusalem to attend the winter festival as they had before, but He refused, going to the country east of the Jordan, where John had taught first.

In this place we will state that John's death did not occur at the time nor for the cause given in the account, but was because of his having written the Book of Revelations with its prophecies of the Christ.

After resting, all departed to work and teach, being directed to meet Jesus in Phoenecia at a certain time. James only remained to accompany Jesus, and after a time they left for Jerusalem, "secretly."

When they reached the city, Jesus donned a purple robe over his white garment that He might not be recognized, and the two entered unknown into the city with the crowds through different gates. Jesus immediately sought the secret chamber set

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aside for Him by his aunt Rachel, and there he rested, and from there He went to the temple and various other places by de-materialization. Because he was able to go in His finer body unrecognized, He went wherever He would—disappearing when He would—and thus was able secretly to secure full knowledge of the temptations placed around Judas and Peter, and how they were weakening in their firm stand as His faithful and loyal followers.

This was the time of the feast of the winter solstice, and of His last birthday in the physical body, and He manifested Himself to the Jews in the temple as He desired, teaching and healing the blind man and many others, but when He wished, He passed from their midst unseen. John is the only one who gives any record of this teaching.

At the close of this feast, He left Jerusalem and returned to the country east of the Jordan, and after a time He left His body there and by de-materialization and materialization, joined His disciples in Phoenecia, as had been arranged. The disciples had traveled to Phoenecia in the usual way, but Jesus needed to have time and strength as the close of His work was so near. Having done His work in Phoenecia where He

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again fed 5,000 with 3 loaves and 2 fishes, taking up 12 baskets of fragments, He returned to His body which He had left east of the Jordan, and when all were again gathered there, they started on that momentous journey to Jerusalem.

We now approach the time which culminates in the most sacred event in history, the crucifixion of our Lord, The Lord of the Earth, that the world might know the great necessity for sacrifice, the crossing out of the things of the flesh, or the lower senses, that the resurrection into the higher life might be attained. It seems that only by this lesson on His part could man learn of the heights and depths of divine love, and the need to crucify the desires for greed, anger, hate, and all unbrotherliness. In this as in all else He calls to men, "Follow Me." Of all earth lessons this is the most difficult, and the one most rejected. This lesson is to all, that before one may reach his high destiny, the lower or animal senses, spoken of often in all scriptures as "Animals," must be crucified or crossed out.

This is also told in the command to the Children of Israel, the 12 signs of the zodiac, all the children of earth, as a command to kill off all the enemy and leave none alive.

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The enemies of man are found within, as well as the Father, "The kingdom of heaven is within," so that the wars are within man and the enemy must not be allowed to live to grow and rule. The blood is the life, and this life of limitations, of slavery to the senses, must be shed, that the soul may be saved from the bondage of its prison house of matter. Thus we are told that without the shedding of blood there is no salvation. Daily must this be done, and the altar as well as the sacrifice is within. This esoteric meaning which our loved teacher endeavored to give to mankind through great suffering and degradation of body, mind and soul, has been give a material meaning, and used for purposes which have dishonored him. The offering of animals and also of men on the altars of worship, through the long past ages of the world, were but mistaken attempts to voice this truth, and prophesy this momentous event when the love of humanity of the purest and most advanced spirit that ever trod the earth, would cause Him to demonstrate in His own body, in order that man might thus be led to know what sacrifice for ourselves is necessary, and sacrifice for others is evidence of the greatest possible love.

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Thus are we shown that salvation can come only through the cross, the descent of spirit into matter. Because of this the emblem of the cross has been used through all the ages of the world, though its meaning has been often lost, save to a very few spiritually-illumined ones. The cross is made of 2 lines, and has been through vast ages the symbol of the two forces necessary for the spirit to express in individuality. Hence it is the one great symbol of man's journey through matter, earth, including all, both spirit and matter.

These 2 forces are found in all expression. We cannot know light unless we have experienced darkness, and so it is in good and bad, joy and grief, companionship and loneliness, positive and negative, electric and magnetic, male and female, higher mind and mental mind, spirit and matter, and so on down the line to infinity, through all of earth manifestations; and only by harmonizing the 2, placing the lower in harmony with and under control of the higher, can the heights be reached, and individuality be perfectly and permanently attained. This is why the cross has ever been the most sacred emblem of man through all the vast ages of time.

Worldly things often masquerade as suc-

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cess and appear to be all that is desired, but the lesson is "Judge not by appearances." It may be but a set-back on the path. The Father has given to man all things, and desires him to have them, so he is taught how to have them constructively, for as in all else on the earth plane, there is destructive as well as constructive possession of *things*. The path is, "Seek ye *first* the kingdom of heaven,—and all these *things* will be added." Thus man should not seek pleasures *first* if he desires perfect happiness. That is not the law. The fact that it was not possible for the cup to pass in this great sacrifice for man, teaches us that in no way may man rise if his higher powers are not free from the dominion of the lower.

As Jesus and His disciples were on their way towards Jerusalem, teaching and healing, word was sent to Him of the sickness of Lazarus; but still He tarried, and when He reached Bethany, Lazarus had been dead 4 days. The raising of Lazarus caused so many all over the country and in Jerusalem also to follow Jesus that He had large and enthusiastic crowds of disciples, which so frightened and enraged the priests, that they laid many plans to kill Him, but it was not now the time, and Jesus retreated again to the wilder-

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ness to wait until His time should come.

On the Saturday evening before the crucifixion, He had returned, and with Lazarus, Martha, and Mary, was a guest at the house of Simon the Pharisee, where He received His anointing for His great sacrifice by Mary Magdalene, whose love was so great. Early on Sunday morning, Jesus sent some disciples into the village to borrow the colt, the white ass, which He needed to ride as He made that most notable entry into Jerusalem, a partial account of which may be found in the text to which we refer the reader while we add a little to make the picture more vivid.

As He approached the city, great throngs pressed around Him and followed in His train, and so great was His popularity that the priests dare not touch Him. Many blind, lame, sick, afflicted with evil spirits and in many other ways, were brought to Him for healing, as well as those already dead, and all were restored. The priests and Pharisees had collected a mob of people who had never seen Jesus, hence were not under His influence, and these they instructed to block the way, and prevent His entrance into the city. This they tried to do, but the glory light shone so bright from His countenance

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that all fell back and left the way open for Him. The priests had also caused a large pit to be dug in the street to prevent His passing, but when He reached the place, the tall buildings on either side which had been undermined by the excavation, gave way and toppled over towards each other, and the stones filled up the pit so that they passed on over without interruption.

As he neared the city in the manner narrated in the Gospels and in this account, many came to Him, as said, bringing their sick, lame, blind, afflicted with evil spirits, and also the dead, and each and every one was healed and made well in every way.

Be it remembered that the healings given by the Lord Jesus Christ were not the ordinary healings so often given these days, but they were complete and perfect healings of body, mind, and soul, so that these were healed in mind and character as well as in body, as were the 300 young men in Beersheba, who immediately became His followers and helpers. Because of this, these were healings the like of which the world has never seen before nor since. This was possible because of the great flow of holy magnetism that He gave forth from His body,

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and which glowed in His countenance so that it kept the mob at bay.

One woman brought a son both blind and lame who was made whole and perfect. Another woman approached Him in great emotion saying, "Master, I have been parted from my mother since I was a very small child, and I know not where she is. I am well supplied with goods of this world, and I would like to find her and repay to her the debt I owe from my bountiful supply, so I would beseech you to find her for me in order that this might be done." The Master replied, "She is now living in this city, and if you will pass down this street a short distance" (indicating the direction and the distance as 2 of our blocks) "and pass on from thence to the 3d house beyond, you will find her." Then He sent a spirit guide to go with her and find her mother for her, and there she found her, old and in want, and she bestowed upon her sufficient wealth to make her always comfortable and well supplied.

Thus did He lavish gifts to all who sought His aid on this great day, and many wonderful things were done. There were also many who received perfect healing by merely looking up His shining countenance.

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This wonderful work roused the people to such a degree of love and worship that the priests were still more alarmed, realizing that if they did not succeed in having Him executed before the people could bring in their concentrated power to protect Him, they would be lost, for their power in ruling the people through priest-craft would be over, and still they could do nothing while the people were so excited and devoted.

The entrance into Jerusalem was about 9 o'clock in the morning.

Jesus went directly to the temple, and so great was His power that He was allowed to drive out the merchants and money-changers, and so greatly did they admire His courage and feel His power, that all these became His followers from that time forth, and joined with His disciples.

After this, and also during the next 4 days, He taught daily in the temple, part of which is recorded in John. The account of the supper on Thursday evening and the preparation therefor and many of the events following: the betrayal, the arrest, the trial and the crucifixion, may all be found in the familiar record.

One thing connected with His trial is significant. It is told in Matthew that the

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robe put upon Him when He was mocked was "Scarlet," in Mark it is called "Purple," while Luke declares it was "Gorgeous." The writers of these different fragments no doubt described the color as they each saw it. One saw only the red in the color, the outer glow, while another was able to see also the blue which made it purple. Luke, being an artist with an eye cultivated for shades and colors beyond the power of ordinary men to see, proclaimed it "Gorgeous," for he saw, besides the red and the blue, still other and finer shades, so that what he saw could only be expressed by the word "Gorgeous." This same principle seems to be shown in the case of the planet Mars which is said to be a purple star, while people of the earth, a red star, are able to see only the red in its outer aura, and they declare it is red. "Having eyes," Luke evidently saw more than the others.

The Jewish priesthood was composed of men of learning in astronomy and hence they knew that an eclipse of the sun would occur on Thursday, "from the 6th to the 9th hour," and in their extremity because of the power of Jesus with the people, they planned to take Him and try Him secretly and quickly at night and, by using the fear of the

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people during the eclipse, bring about His crucifixion before His followers found out what was going on and make an attempt at rescue. So great was His popularity with the people, that only by taking advantage of their utmost skill, together with the eclipse, were the priests able to compass it. Not only was the sun darkened, but a storm arose and clouds covered the land, hiding the eclipse from view and adding to the darkness, making it complete.

It was during this darkness, accompanied by an earthquake, that crucifixion was accomplished, because of fear; for the priests told them that their God was speaking to them through the darkness, because he was angry that they had not put Jesus to death, and thus was the deed accomplished.

During this darkness, the account says that "The graves were opened and the dead came forth." This is a mis-translation, for the graves contained but the worn out bodies with the "Coat of skin," given to man in the beginning, Gen. 3:21, and as the preacher said, Eccles. 3:20, "All are of the dust, and turn to dust again," referring to the body, which returns to its own elements, "Dust to Dust," but as our own beloved and inspired

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poet has said, " 'Twas not written of the soul."

The truth concerning this event, which was suppressed, is that in Jerusalem and all the country around, during this time of darkness when the magnetism of the sun was weakened, the friends of all the people there, came to them in their homes from the world of spirit, showed themselves in their finer bodies, and visited with them. Such an event on so large a scale has perhaps not elsewhere been recorded.

Although most of them feared to have it known, there were many Scribes and Pharisees who loved and followed Jesus, and among these was Joseph of Arimathea, a member of the council of the Sanhedrin which tried Jesus, and when he found that he could not prevent the vote, and failed to influence them in favor of sparing the Master, he left the hall before the vote was taken, and his next act of love was to provide for His body a clean pure place, which had not been contaminated by having received magnetism lower than His, so that He would contact only His own high vibrations and therefore have the necessary conditions for what He wished to do.

There was still more truth that Jesus must

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bring to the world, and also added proof to many whose faith was weak, that His message and His work were true. To do that, He needed a body more material than the astral bodies of those who have passed through death, for He wished to be seen and heard by many, even thousands at one time, of those who had not all the gifts of sight and hearing of the spirit, but belonged to the great majority, those who, "Having eyes see not, and having ears hear not."

Thus it was that He who was master of all realms, provided for Himself a body which was sufficiently physical to appear and speak to thousands at one time, so that all could both see and hear, and that, not once but many times; thus bringing to them His glorious words of truth, and yet at the same time being free from the limitations of time and space, doors and walls, and that for the space of two years.

No other has thus overcome death and by example been able to give to man the knowledge of his divine possiblities, which are in his power of attainment, through the crucifixion of the lower nature, thus freeing the soul from the weight of materiality, making it a spiritual master and bringing into fulfillment some of the conditions referred to by

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the words, "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things that God hath provided for them that love Him."

This great work of Jesus after He had thus escaped the limitations of the physical, the earthy, is told in very small measure in the chapter of No. 11, and this was so wonderful that to think on it is enough to stir the deepest emotions of the human heart.

The 9th house of the zodiac is the house of the higher mind, meaning that during this period, harmony lies in allowing the higher mind to have dominion over the lower.

Sagittarius is the sign belonging to this house. This is a dual sign, showing that one in this manifestation may live in its lower or animal expression, shown by the body of the horse; or, as the archer, the man, aim at the very highest possible to him. There is no half way to one in this sign, for these people either drag others down with them into the depths, or lift them to the highest, because of their forceful tendencies. Jupiter is the ruler of this house, and he is the great generous giver to those belonging to his train. These No. 9's, because of power attained through their work in lower numbers, may live high, and dwell in luxury and ease;

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but woe be to them when the time comes for them to pay the price, for no debt may be escaped.

9 being the number of crucifixion, all these must be lifted above the earth in the crucifixion of the lower senses or self, as was the Master whose lower or physical body was sacrificed on the cross on earth, so that He was thus lifted up into a higher realm, that He might draw all men unto Him. In this He has shown the way all men must travel to reach the goal, and, leading the way, has said to all, "Follow me!" because in no other way can attainment be reached.

9's are wonderful helpers and teachers of mankind, and great leaders into higher knowledge and life, as shown by this No. 9 period in the life of Jesus. Through the crucifixion of the sense life, the soul is raised on high; symbolized by the lifting of the body above the earth on the cross; and this brings the soul into a higher embodiment, as shown by the Master, whose body after the crucifixion was not limited, but was master of all things in the physical plane.

No. 9's who live in the higher senses, will be continually sacrificed upon the altar of right living, until at last they have attained to the power of a No. 10, which is a positive

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1, or 1 in a higher manifestation; just as numbers from 10 up are higher in mathematical meaning than those of unit denominations. These 10's or positive 1's can lay aside all things of earth, and stand forth perfect, beyond reproach, master of all situations, as may be seen by the life of Jesus and of His followers. All who followed in His train, sacrificed the common things of life; but not necessarily must one of this day lose all friends and finances, but they should by all means take advantage of the opportunities which now spread before them to learn of higher things, of metaphysics and occult law.

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CHAPTER X

Number 10

No. 10 is not generally used in numerology, because it is not understood; but since our numerals of this day call for its use, we use it just the same as 11, 12 and 22, for we know that the addition of the cipher to 1 makes it another number, or 2 numbers side by side, with that in the higher position relative to 1 in the unit place; so it differs as is seen, by greater positiveness, uprightness, and leadership.

The crucifixion having plunged the Savior into a darkness of which nothing is known, we see its relation to the No. 1 in the physical manifestation during the period of darkness in the womb, which, by the law of nature precedes and prepares for the new expression it must manifest—the birth. Just so did the darkness of the tomb precede the birth of the Christ on earth into a higher expression; one not subject to the limitations of the physical plane. In this period of 3 days, did the Savior gain greater strength and significance; and equally does the law work for all who fulfill

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the conditions, hence the promise, "What I do ye shall do also." Since the aim of these lessons is to bring numerology and astrology into harmony with the life of our Savior, we break through the old custom or rule of skipping 10, and hereby give additional explanations.

The 10th sign of the zodiac is Capricorn, the goat. This means that the Capricorn personality is, like the goat, a climber into higher realms. It often seeks its place at the very top of the highest peak, where it can command the view of all below, and thus lay aside limitations of vision. This did our great leader do.

The 10th month, Dec. 22 to Jan. 20, is ruled by Capricorn, as this sign begins at the time the sun crosses over the line of its lowest point in the darkness of winter, the tomb, or hell, as winter is esoterically called; and starts to climb again to his place on high, or heaven, which he reaches in 6 months. This climb is most perfectly represented by this symbol of the goat, and to understand the esoteric meaning of this sign, and the terms heaven and hell, will bring clear light to many obscure passages and problems little understood; as they have their origin in astrology. The climbing of the sun out of his greatest

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period of darkness in Capricorn, gives to the Capricorn personality who works in harmony with that spirit, the quality of ability to go to the top.

Jesus, born in Capricorn, became a climber to the highest point of spiritual attainment possible to man in this age of earth unfoldment, and so He leads the way for all mankind, and has the right to say to all others, "Follow me!"

The sign of Capricorn also gives the significance that one who is born under its rule, as compared with a No. 1 born in sign 1 or Aries, has a higher standard by which he judges things. Aries is a fire and mental sign, while Capricorn is an earth sign, making a No. 1 born in Capricorn very positive and well-grounded, or having a firm foundation, as the earth is the manifestation of the greatest solidity or firmness in the physical plane; while fire, the vibration given out by Aries is ever moving and changing, so that Capricorn gives the well grounded personality that puts into practice the higher things which eminate from Aries, and make them "go" in fullest measure.

Being born in Capricorn and crucified in Pisces, Jesus was then raised to the Most High (in consciousness), and has thus made

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the same possible to all who are progressed No. 1's; and it also represents the higher secretiveness of the No. 10's, who are seldom if ever understood, because silent. The life of Jesus shows that He knew and understood these conditions of past units, having passed through all the units; and as He had been born of woman, therefore of the earth earthy, darkened and weighted down with the physical, so that all previous knowledge became lost to Him, had it not been for His extensive training with adepts; and the many visitations of the angel Gabriel; He, like many other 10's or positive 1's could not have had this great knowledge, and been strong enough to rise above them all. The real knowledge of His mission and work did not open to Him in it's clarity, until in conversation with Gabriel on His 30th birthday, He was told plainly, and given the sign of the crowing of the cock.

Even so will all who are positive, good-intentioned No. 10's be able to do. These can rise above the inferiority of previous numbers, and conquer every difficulty; and if it were not for the other numbers which might and do appear in their name, they would be much like Jesus; in this earth, but not of it.

The place of progress of one whose name counts to 1, may be found by noting the

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abundance or lack of 5's and 6's in the name. A lack or scarcity of these numbers proclaim the person a No. 1, and the presence of several of them, declare the person as a No. 10. 5's are ever changeful and progressive. 6's are cosmic mothers, going about to help their fellow men. Many of these numbers are not found in the name of an undeveloped 1, but when present, they show their obligation to their soul, to live the positive right life; or in other words, to climb to the heights as is the manner of the goat. A No. 1 having the birth date in Capricorn is also proven to be a No. 10 with the same obligation. In this is proven the mission of Jesus on earth. He was continually changing, and always hoping to put His protection over all humanity, as a cosmic mother would.

No. 10 people are very secretive, and this trait is exemplified by the patient waiting of Mary Magdalen in silence and in secret, watching beside the tomb for the coming of her Lord. In the New Testament accounts, we find that Saloam, and Mary the mother of James also waited at the tomb, but these two did not wait constantly, but must turn aside and rest. Mary Magdalen's love was so great that it sustained her at all times, so that she

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never left her post, and it was when she was alone that the Master came.

Since we cannot give details concerning the 3 days in the tomb, we would assume that this period was used for rest and dematerialization; and the orderly arrangement of the grave clothes would bear this out; and this would have been for the purpose of being able to complete His work when He should appear as No. 11, before the apostles.

Perhaps the greatest teaching of Jesus on earth was portrayed by the silent secret waiting of Mary Magdalen at the tomb. Loving Jesus more perhaps than did His own mother, and mourning much, searching for truth of higher things; and thus through her great sorrow and seeking, love and longing, was not only given the power to call Him in her great need, but to add to His strength and give the knowledge to others; thereby spreading the hope that those who have sinned and been sinned against, may yet see the great Master. This lesson given us by Mary Magdalen, with the one given by Thomas, are among the greatest of all the lessons we have received from the Master. Mary represents soul, and after the death of Judas, Thomas became the representative among the apostles, of mental mind; and this he shows by his doubt, until

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he has received physical proof by putting his hand in the wounds.

So it is with most of those who devote their lives to things of the mentality. These find it difficult to have faith, and persist in demanding physical proof for spiritual truth. Thus it ever is, that as the knowledge of the Christ begins to come to us from the invisible wisdom of spirit, Mary Magdalen (soul) penetrating the greater truth, receives and acknowledges Him with much joy and thanksgiving, as our soul is ever ready to do; while Thomas (mental mind) stands back with doubts, and without faith, demands proof. In this incident, Thomas represents material mind in its last struggle to believe the higher things, while Judas represents the first struggle. Thomas was uneducated, yet intelligent and positive, so that heretofore temptations were of no consequence to Him; and now, after the proof was given him, he was ever after a steadfast tower of strength; while Judas, being a negative material mind of much greater physical mentality, was not able to overcome his temptation. These 2, Thomas and Judas, show the dual nature of mental man or conscious mind. Those who have no trials, remain as they are. Temptations foul men's minds, and also their souls,

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shown by the deflection of Peter, who represents soul.

A positive 1 indicated by 10, also shows growth, and may be compared to the first year of physical life, when the child lives and grows without any realization of conditions; just taking in breath and food and giving promise and expectation of fulfillment of all members complete when they have arrived at the age of 7 years, or youth, the close of the sacred cycle. Thus it may be seen that all must be ever on guard against the subtle power of temptations, and must ever keep themselves positive against them, as Thomas later proved to be, and not allow themselves to become negative to them as did Judas; but ever be willing to receive and remain staunch. But still, even in the last extremity, should this positive mind fail, there remains forgiveness of sins, such as Mary Magdalen received.

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CHAPTER XI

Number 11

Coming forth from the tomb, Jesus appeared in a more spiritualized body, though still a physical body, as was proven by Thomas, and by his asking at times, for food, as recorded; and then eating bread, fish, and honey with his disciples.

This period is that of No. 11, the great spiritual number; which, when found in a name, indicates that the soul has learned many lessons and is prepared to express in a full spiritual life; so that no one, with a No. 11 name, can advance in the journey of life if they devote themselves to things of physical life, and do not accomplish some real spiritual work. These will regret and pay. The two 1's, side by side, show that character and leadership in both spiritual and material has been attained, and these are now ready to be brought to completion. The Father gives to each man the freedom of choice; and some, like Esau, may sell their birth-right of spiritual progress, and so choose to add the two 1's,

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and live in the 2 or material; and though this is a backward step, many choose it.

As the 11th house of the horoscope is the house of friends, so all No. 11's when they live in their highest spiritual sense, become, as it were, a part of another world; and while they are admired and loved by other people, very few can approach them in close friendship; and while they appear to have many friends, in reality they have very few.

The 11th sign of the zodiac is Aquarius, an air or spirit sign, the third of the air triplicity, and is very negative and magnetic. The Aquarius person if rightly manifesting, has that magnetic power that attracts many friends and sways audiences. It is erratic, outside the commonplace, quick, changeful and highly intellectual, with unusual powers of leadership, as illustrated by Abraham Lincoln who was born in that sign and lived it. These gifts which he manifested so fully, were from Aquarius; or to be more exact, he came in that sign that he might receive the vibrations of this power, and so be able to fulfill his mission.

True Aquarius natures are deep and unexpressed. That these qualities are all manifested in perfection in this period of the Master's, can readily be seen. He was more

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spiritual in every way, and more powerful. Not subject to the limitations of the heavier vibrations as His body was before, and with complete power over all things, showing us a higher path but still saying, "Follow me."

According to the fragments collected in the New Testament, He appears, after coming from the tomb, first to Mary Magdalen, and on several occasions He appeared many times, though the Jews destroyed all records, and refused to permit them to be written; or even heralded by word of mouth, under very severe penalties; so that the world might not know.

Not long after His ressurection, Jesus did appear on the Mt. of Olives to over 5000 people and did preach to them; but so great was the influence of this on the people, that the Jews, as we mentioned, forbade its being recorded or even told; and so it was that no tablets recording this were found, and consequently the memory of it was lost. This important event was the strongest contributing cause towards the severe persecutions that followed.

This No. 11 period is spoken of as 40 days, which was also given as the period of the temptation and of the flood; and 40 years is given as the time of the wanderings of the

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children of Israel in the desert. 3 times 40, or 120 years, is the age that is given of several of the Prophets, and 400 years is given as the time of the captivity in Egypt. These are all earthly conditions, 4 being the number of the earth elements; fire, water, earth, and air. Moses was said to be 40 years of age when he went to Mt. Horeb; 40 years after that, he went to deliver his people, after spending this 40 years "tending sheep," which is the occult expression for teaching people, and the 40 years in the desert, rounded out the trinity of sacred 40's, thus announcing him as a perfect leader. By this we can see that this use of 40 was not given to measure time, but to represent a completed, perfected experience, or a perfect foundation laid. This "40 days" given as the period between the resurrection and the ascension, when expressed in time, was exactly 2 years.

Jesus rose from the tomb on "Easter" or Passover; and on the second Easter from that time, he rose with Moses and Elijah in a chariot of fire from the Mt. of Olives, ascending into "Heaven," or a higher realm.

Between these 2 sacred events on the holy mountain, He appeared several times at this place, besides many other places, to encour-

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age and comfort His disciples and strengthen their faith. One of these occasions was to the elders of Damascus, because of their much love to Him; also to the shepherds of the valley of Noe near to Beersheba; and in many other places to those who loved Him; and everywhere He appeared, a spring of water came up out of the dry ground, symbolically telling them of the water of life He had brought to bless their spiritual lives, just as this gift of pure, sparkling water would bless their physical lives.

One of the most notable of these visits, was to the shepherds on the mesa, east of the Sea of Galilee, where He had taught so long in His No. 7 period, and where He ordained the 6 apostles, two of whom were women. When He came this time, He blessed one of His apostles, Jesse, with a very special blessing, imparting to him so large a portion of His spirit, that he became so like the Master, that he received great persecutions, ending in his martyrdom in Alexandria, as was told in No. 7. He was only a lad, so was susceptible to the reception of this great gift. Jesse was later called Josephus, and was the ancestor of the historian, Josephus.

At the close of this period of No. 11 when the Master appeared and taught in a more

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spiritual body and manifestation than in the preceding numbers, He had His disciples gather again at the Mt. of Olives, and a vast concourse of over 5000 people met there and listened to His parting words, His last public teaching; and after that He called the 12 alone and took them to the top of the mountain, and there they were joined by Moses, Elijah and Gabriel. These smote upon the ground, and a great fire arose as if belched forth from an active volcano; clouds formed, and Jesus ascended with them in this chariot of fire through the clouds, and passed from their sight, severing earthly conditions; and this was the manner of His ascension.

This is No. 22, or, in astrology, 12; the completion of all things in the movements of the heavenly bodies; the end of the path, and the completion and perfection of every earthly condition.

After this, Jesus appeared to Saul and others, among which was one of the most wondrous events in history, which has caused the whole world to marvel to this day. Whenever Christian martyrs came to their death during the great persecution which lasted many years, Jesus always appeared to them in His glorified body; and their joy was so great, that nothing else mattered; and

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many others were led by this to accept the Christ teachings; and, in fact so many left their old religions for the truth taught by the Master, that finally the authorities in Rome, in self defense, were compelled to cease their murders, lest they kill off their own best beloved.

This condition caused the Roman government in 225 A. D., to send out an edict requiring every fragment of record concerning Jesus and His teachings to be gathered up and sent to Rome. There were 4 ship loads, and a few of them were arranged by the Roman church into the New Testament, and incorporated in their religion; and the remainder of them were stored in the Vatican, where they remain. Because of the multitude of tablets and manuscript, only a few were ever read, since only the Cardinals who have held that place for 20 years, have ever been allowed to see them, or have any access to them. By incorporating Christ and His teachings with their own religion, this Catholic or universal religion was organized and promulgated. In the same manner was the Old Testament compiled from the mass of ancient writings then existing, about the year 500 B. C., by the Jewish priesthood.

The meaning given for 22, as showing the

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completion of all things on the earth plane, began at the ascension. Has it ended? We have many records of the coming of Jesus to individuals in modern times when they needed Him; and His appearance in our own day to some on the battle fields of the great world war, are well authenticated; indicating that this great period has not yet reached its close. Very little is known as to the characteristics of the 22, just as these events in this period may not be examined, explained, weighed, and reasoned. This can not be measured or known by the physical, though many through ignorance may demand it. Paul speaks plainly when he says that spiritual things must be spiritually discerned; and all efforts to do this by physical means will necessarily fail.

The 22 people, we may say, are found to be like a mighty flood of great waters; which take toll of all things, causing destruction and demoralization wherever they go; or else are like the mighty ocean of infinity of God's space, boundless and illimitable.

Out of the vast body of water which symbolizes these people of Pisces, comes vast food stuffs, corals, pearls, and all the great richness known to us; and on whose bosom of infinite space, travel large ships by which

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the Kingdoms are united as in one great metropolis; with potentialities to furnish abundant heat, light, and power, as well as food and many other things to make man comfortable, and give leisure to spend time on the higher, finer, and more intellectual things of life. Far apart indeed are the constructive and destructive forces of this great power, and so are the lives of those who carry the No. 22. They either rise to the greatest heights possible to them, or sink to correspondingly deep conditions of opposite kinds; depicted by the 2 fishes of the sign Pisces.

When they live to their highest, they are very little understood. They are sad and seem to carry the burdens of all the people, and vice versa. Pisces people are very high minded, and bring others up; or else they themselves drift away; and like the debris that comes out of the volcano and runs down the mountain sides, they carry destruction with them. They are never mediocre, hence any one born in 22 should use every means to attain to the very highest possible degree. These people are very lovable, whether they live in the highest or lowest; and a Pisces person who lives in the lower vibration of that sign, is forgiven and loved, where less pronounced faults in one of another sign, would

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not be so overlooked. They resemble the fish, that has fins which stick hard, but yet has a shining coat of mail.

We have now passed with our much loved Master through all the numbers, which He made in His life a constructive force, a pattern for all men, to lead them into a glorious unfoldment, concerning which He has told us; "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the glories prepared for those who love Him." Having proven this promise Himself, and made every number in its highest expression, He has shown the way, and ever calls to men who will listen, "Follow me!"; and this is the message given to all men in this volume, that these glories may be their's.

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APPENDIX.

The first sign of the zodiac is Aries, a fire sign. In the introduction, we explained that the signs were divided between the 4 great elements, fire, water, earth, and air. Since Aries, which is the ram, or lamb according to the manner of it's manifestation, is the first sign; and is like unto the ram, the leader of the flock; it is the source of all stories concerning the search for the "Golden fleece"; hence all Aries or No. 1 people are natural leaders and can never succeed if they must follow the lead or direction of another; consequently they have great responsibility as to the direction in which they turn their leadership, since others follow them. Being a fire sign, it is spiritual, changeful, cleansing, or destructive, according to its use, hence this sign, like all others, is "good" or "bad", according to which influence is chosen by the person whose nativity falls under its sway. Fire is heat that preserves and comforts, enables the earth to produce, and all life to manifest; but when not used constructively, it destroys with a great destruction. Aries is controlled by the planet Mars, the god of war;

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and consequently is the most powerful agent in the carrying on of war and the bringing it about, as expressed in that old phrase, "In the heat of passion." In its destructive manifestation, it may be considered "Hot", overthrowing the forces of creation and reproduction; burning up whatever comes under it's influence that does not suit him.

Taurus, an earth sign, and the second sign of the zodiac, is also of a destructive nature. It is like a volcano, or else, as is often illustrated by the phrase, "The bull in the china shop," it destroys by force whatever comes in it's way. The symbol of this sign is the bull, which explains why the bull was the image used in all temples during that age, which closed at the time of the institution of the passover, when the Israelites left Egypt. This is a feminine sign, with powers of reproduction, heard in the common expressions, "Mother earth," and, "The earth is the womb of nature." The earth receives the seed or germ in its bosom, and nourishes and feeds it until the life is ready to unfold. This then is a receptive sign, and we know that the earth is ever receptive to all forces: fire, water, and air, which it uses to perfect every thing it holds in manifestation. This we see is the opposite of fire, which gives out, dis-

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integrates, and purifies, but does not hold. Because of these qualities, Aries is called positive, electric; and Taurus, magnetic. Aries is all action, controlled by Mars, as we said, being the chief power of war; and this shows the universality of these great laws of nature. Taurus, on the contrary, represents stability, fixedness, immobility. While Aries is action, it stands also for the power that runs locomotives, ships, factories, and other benefits to man. Controlled fire, stands for all the industry of modern times; and so Aries people have their minds centered on higher things, and the betterment of conditions; such as is received from its chief power, electricity, which is created in large measure by fire.

In Taurus we find the cow as the feminine symbol, which is reproductiveness, and the nourishing and feeding of all forms of life; while the destructive side of this influence is the bull rampant. Another aspect of this influence is found in the ox, the noble service giver to man; patient, laborious and true. As he pulls the plough for man, he never deviates from the true straight line to the end of the furrow; and this is characteristic of those who are born with the gift of this vibration and use it. Perhaps the most prominent

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characteristic of this sign is strength, as its symbol indicates; and here again we find it's expression in the common colloquilism, "As strong as an ox." These are the people then, who have not only strength, but steadiness and reliability. Having an even number, they work well with others. They do not forge ahead as leaders, but succeed best in companionship, since in being number 2 they are equatorial, we may say, being balanced in 2 worlds. When they show the constructive manifestation of this sign, they are the dependable ones who are strong enough to hold conditions in firmness and equality; otherwise they tear all down. Poise and Justice vibrate more strongly through Taurus and Libra than through any other signs. They may be like a volcano, always smouldering until it erupts; or else they may be like the earth force that cracks the earth for seeds and takes away the old conditions, as when ice breaks up in the spring, preparing for the new growth.

The 3d sign is Gemini, symbolized by the twins; which is one of the 3 signs represented by the human figure alone. This is an air or spirit sign, and since the first need in the attainment of spiritual life is the development of man's mentality so that he can intellectual-

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ly perceive the truth of being, and study God in all His works, the first air or spirit sign is supremely mental in it's quality, and so one born in this sign should make every sacrifice of ease and pleasure to make use of this help to develop his mentality, because of the great assistance received.

All signs give aid to the mind to realize it's progress and follow its path, for all men receive all the help they can use; and much is added to the help and force of each sign by the positions of the planets which we have not space here to present, so that our sketch of each sign must be a mere skeleton, which may be clothed in completeness and beauty by added knowledge.

Gemini shows 2 personalities in its symbol, which means that it gives out 2 different vibrations; but when both of these forces are taken and manifested, they blend into 1, having the strength and possibilities of the 2, so that it is especially important for them to realize the unity of the 2, and their oneness with the ALL. Self-control and poise are two great factors in this, and they will be developed by the realization that all seeming 2ness, is but a phase of expression of the 1 life which is all, and always 1—whatever may be the appearances.

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Being the 3d sign, these people also have triple strength, being 1 plus 2 and here it should be remembered that where much is given, much will be required. Where these people have not used and harmonized these forces, they are in confusion, because the physical forces pull one way while the mental powers are drawing in the other direction; but like the 2 forces of electricity, pos. and neg., when united and harmonized, they become 1 with great and successful results.

Cancer, a water sign, follows Gemini and quenches all 3 of the preceding signs, as water always quenches fire and cools the heated earth and atmosphere; and thus all of these are either submerged, or they ride on the crest. Cancer people, as indicated by the 4, being the 4th sign, must have close and harmonious companionship, if they are wise; just as Jesus at this time called John to be with Him. They do not seem to do their best and be successful if alone; for if by chance they have no harmonious companions, they have a tendency to withdraw into themselves, like unto their symbol the crab, when any one approaches them.

Love is the dominant quality that rules in No. 4, and a person in Cancer, or having the number 4, should always seek companionship

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of the very highest, so that their confidence may not be misplaced. Thus Jesus in His wisdom called John at this time, because His own brothers and sisters and town people did not understand Him. Cancer, representing the 4, is double bodied like Gemini; and is comparatively a stronger force in numerology and astrology, but is on the same basic principle. It is 4 which is the rounding out and perfecting of the 4 sq. of all the elements, fire, water, earth, and air; and it gives of all of these. This sign is controlled by the moon, which rules the tides and all prenatal life. All life is said to have begun its visible expression in water, and this was true, even when "The waters covered the face of the earth;" and this truth is so, no matter in what realm it would later express; for most assuredly, all life must express in all realms, before its completion can be attained. Because of this truth, Cancer is called the great reproductive sign; and when one will receive and use this power, it enables him to originate and prepare for manifestation whatever he conceives in his mind; which is a part of the ONE mind, wherein all intelligence is found. These people, because of their completion of all things, as shown in the 4 sq., must wait because in a sense their

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work is done, and they look forward to a higher round in the spiral by which all things rise. They therefore seldom start new things, but hold fast to what they have, with great tenacity of purpose; best expressed by the crab that always hangs on whenever it gets its claws on any thing.

It is a well known fact that the crab travels either backwards or forwards, and so these people have much ability to retreat when they find it wise, just as Jesus did in His work in No. 4 when He found it to be unwise to work in Nazareth and among those who knew Him. When they do not do this, they are apt to retreat within themselves when anything threatens, and become silent, retiring, and secretive. They are then very tenacious, but being a water sign, there is a tendency to renewal and replenishing, just as water coming onto the land from any source, replenishes its fertility. This element also gives out power through the mighty rush of the rivers into the sea; and also through the great waves of the sea that are constantly remaking the face of the land; and so it is that those who receive these vibrations and use them, go for high tendencies or great things, and never lose heart or make a break.

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After Cancer comes Leo; who again starts the fire which heats and purifies; and again becomes poised in earth in the earth sign that follows. The sun rules this sign, and as he is in continual motion, and fire is always active, so it is that this sign gives a stronger vibration of activity and change than any other. In this restlessness and change, is a great divine urge for progress, to attain to a higher place in manifestation; and this very urge is so clearly represented in the No. 5 period of our matchless leader, that none can doubt its correspondence, or fail to see how this vibration should be used to reach the higher goal. This sign belongs to Judah, as we find in the Old Testament, and is symbolized by the lion. The chief characteristic of this sign, stronger than in any other, is love, and is it not true that love is the real king of man, as the lion is the king of beasts, and the sun the king of day? How fitting then is the title, "Lion of the tribe of Judah," and also, "The king of love my shepherd is." The beauty and depth of the meaning of this prophetic title, can never be known by those who refuse to study God in His masterpiece, the galaxy of stars. Had the prophet not been well acquainted with this beautiful study, this mighty title so dear

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to many, could never have been applied to the divine lover of mankind. It is thus found, that the pre-eminent influences of this sign, are strength, action, and love; through a divine ambition to rise, is also supreme in all who have obtained the vibration of No. 5, which numbers this sign. All who receive these gifts and use them constructively, gain true soul development; while those who apply these forces to the acquisition of pleasure, gain, sex, and other earth or sense pleasures of the hour, became seekers of pleasures for the senses; and lose entirely the golden op-- portunity that has been given them in this beautiful influence. The love and divine restlessness that seeks to rise to greater heights, is indeed a royal gift, worthy of a king. Its loss by many, is deplorable beyond computation. This divine love is ready for service or for sacrifice, and greatly desires to help humanity; and this royal sign belongs in fullest and most perfect expression to the "King of the Jews;" and here it may be said that, esoterically speaking, or in its real or higher sense, the word "Jews," refers to the true sons of God, or those who live true to their own inner spiritual guidance, of which the Jewish race were honored by being chosen as the symbol.

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The sixth sign is Virgo, the Virgin, the only woman in the zodiac; hence it is pre-eminently the symbol of the great cosmic mother, who would enfold all humanity in her arms in love and protection. All peoples of all ages have reverenced this truth, and so have given first place in religion to the divine mother principle under various names, such as Isis, Astarte, Diana, and our Mary. To the ancients, Mary was Mare, the sea, the mother of all life. Though our ecclesiastics call our Mary sacred, and the others idols, yet are they one and the same, when their meaning is known; and constructive astrology furnishes the key by which we may, "Judge righteous judgment." Virgo is again an earth sign, a strong force for health, and strength, and stability, or unchangeableness. Not only does it give forth the influence of health, strength, and motherhood, but also intellectuality in a very large degree, as its lord is Mercury the ruler of mind, the "Messenger of the gods," the quick mover, whose influence is dominant in Virgo as in Gemini. This is also the sign in which all previous influences have been placed in balance. Virgo is on one side of the great pole on which our solar system revolves, and the other side of this balance

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is Libra, the sign that stands pre-eminently for justice; and all other powers are balanced in these two. Many people have made the statement that Virgo is a good sign to be born under, but yet they say that Virgo people are exacting and domineering, but this statement is not correct if one is true to the sign, since Virgo, like all other signs, varies according to the planetary influences and conditions; and the vibrations of this sign, gives new recuperative powers and thus rebuilds the body more than all other signs; because it seems that nature with all her forces brings to the Virgo people the substances that they need for this; so that they may the more readily send out the ray of motherhood. They can draw in more of these rays than others and send out more again; hence they can give out to, and mother suffering humanity. This influence is not too high, like the rocks on which nothing can grow, but is what some might call the "House of such and such."

Libra, the balances, is the companion of Virgo in holding all things in balance; and in this influence, all things are weighed, and justice proclaimed. It is Libra that writes on the wall the unescapable conclusion of wrong living, "Mene Mene, Tekel, Uphar-

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sin." If the previous signs in their various vibrations have not been used for the uplift and growth of the soul, when Libra is reached, this verdict is given. The lesson to Bel-shaz-zar is equally the lesson for all, or it would not have been a part of the Bible, which means every one, in all of its records. How very important then is man's intelligent, conscious use of the powers given him from these potent mystical signs, whose hidden truths form the great foundation stone of Scripture. When Libra has balanced all the previous signs, he gives way to the next influence found in the sign Scorpio.

The emblem of Scorpio is the scorpion, sometimes known among the ancients as the creature of a thousand legs. This is in reality a double bodied sign, the tail being the dragon which stings, while the claws grasp, hold and pinch. Scorpio has one body but 2 great claws, and the thousand legs attributed to it, depict the wonderful possibilities of these people to take advantage of their opportunities to build their spiritual life; for Scorpio is again a water sign, with the spiritual significance of water; and hence no Scorpio personality can attain in any other way than through spirit. As the Scorpio is shown at rest and in poise, so are

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Scorpio people, unless some one attempts to upset their plane. Those who can interpret, say that it is shown in this sign, that Virgo and Libra have started something which Scorpio hopes to finish. If Scorpio people do not use their wonderful powers to attain spiritual progress, they become adepts in the frequent use of their stings.

We next find Sagittarius, a fire sign, which again is seen as double-bodied, having the animal body of the horse, and the mental body of the man. It is indeed a triple bodied sign, having added as a third power, the arrow which aims for something beyond, higher and higher, and this is the key to a true Sagittarian. Thus we see depicted in this sign the trinity found so universally, and this trinity is physical, mental, and spiritual, causing this sign to give forth a splendid completeness of powers; and one who lives true to this sign and its sacred vibrations of ambition for ever higher and higher spiritual progress, have unlimited possibilities of spiritual unfoldment. This triplicity of power, indicates a further advance beyond what Scorpio was able to accomplish.

Capricorn follows Sagittarius, and this is again an earth sign, represented by the goat. Once more we find the vibration of solidity,

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strength, and fixedness; with the very special desire to climb, even to the highest pinnacle where the ALL may be seen in its entirety and grandeur; and all brought into one complete and harmonious union. This vibration gives in great abundance the power to forge forward and upward with large and high aspirations for spiritual heights; and it also gives the courage to defend one's self against all intruders who would oppose progress or attempt to demolish harmony.

Aquarius, an air sign, follows Capricorn and shows man coming out of old conditions into new; overcoming both air, earth, and water. Its symbol of the man pouring water from a pitcher, fore-shadows the pouring out of the Holy Spirit to quench the thirst of mankind, and refers also to all inundating forces. Jesus spoke of this when he referred to the, "Time when the man with the pitcher shall come," and also, "My spirit shall be poured out upon all men," when He told of some of the things which should then come to pass. We are now, through the precession of the equinoxial, in the beginning of this sign; and the influence of its vibrations are felt and seen in the aeroplane, wireless, etc., as well as in the wide spread spiritual awakening that has come to man, whether

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he knows it or not; and in the resultant upheaval all over the world. The overturning of old conditions and the bringing in of others, comes through this powerful influence of the "Man with the pitcher." Had the race during the past age of Pisces just closed, manifested the spiritual possibilities of these vibrations as explained by "The Man of Galilee," who came for that purpose, all would be different now. He tried to teach man how he might by constructive thought and life, escape the penalties he has now brought on himself, by living almost solely in the material, and neglecting this spiritual heritage. All earth creation is groaning and waiting today to see how the great spiritual forces which have been debased in their destructive use, shall adjust themselves and be redeemed so that order may arise out of the present chaos.

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PISCES

Not only have all things from all the other signs come to pass, but this sign is dual and has 2 signs, because there are 2 independent symbols from the same species; and they are headed in opposite directions, which is highly significant, showing that Pisces people are always on guard, watching that any destruction brought about by the other signs shall be overcome or disposed of; and so one may see by these, that the first 6 signs of the zodiac can be compared to new things or beginnings of life, and the last 6 signs to the completion. This does not necessarily mean that each individual sign as mentioned pertains to all individuals, in that they are unbalanced until all become poised in the 12 signs, but rather that the first 6 relate to the beginning of life, and the last 6 to its completion. Pisces is an extremely spiritual sign, being the 3d in the water triplicity; and woe be to any one who receives these vibrations and fails to bring them into their high spiritual expression. This is what made it necessary that the Savior should give His wonderful lessons in the beginning of this

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sign, that advantage might come from this power, and that the race might not plunge the world into the darkness that comes when those mighty spiritual powers are debased by other uses. How very sad then that His message has been forgotten, so that even the men and the organizations who call themselves after Him, have forgotten the true message, and gone after things of the world. Had the sign Pisces, through which we have passed, had less of spiritual vibrations, the penalty would be less, for, "To whom much is given, much will be required."

FINIS

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